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# CEMETERY LANDSCAPES OF PHILADELPHIA

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A Thesis

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*Dedicated to the memory of my mother for her endless love, faith, and trust in everything I did.*

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I would like to thank John Milner for making the time from his busy schedule to be my reader. I would like to express my greatest appreciation to Christa Wilmanns-Wells for advising me. She was a font of knowledge and direction who never wavered in her support in spite of all the time I took to finish. I also want to thank, Tyrone Hofmann, my other *whole*, for bearing with me through this very self absorbing experience.

***"With a kind of easy grace, cemeteries, after a certain length of time allow themselves to be dispossessed. When no more burials take place, cemeteries die, but in an elegant manner: lichen, saltpeter, moss cover the flagstones"***

*-Jean Genet*

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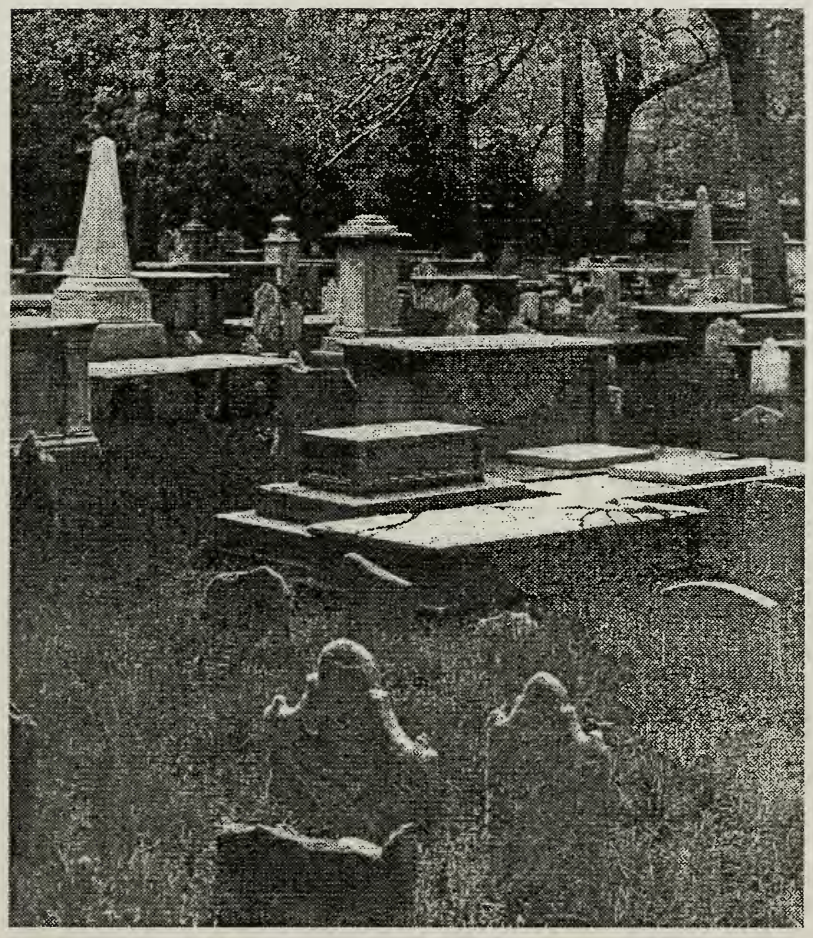

Figure 1

*Christ Church Burial Yard*

# Preface

## *Burial Grounds within Center City*

I never realized the task that I set out for myself when I became interested in documenting the Cemetery Landscapes of Philadelphia. It never occurred to me that this city would have had so many burial sites, or that so few would remain. Most surprising of all was that not much data existed to provide a thorough image of these landscapes as a whole and that there had not been another enthusiast like myself to have taken the challenge. What I started out to do as a Master thesis quickly presented itself as much more. I had chosen the topic for a doctoral dissertation.

The only way to survive this task was to narrow it down while still maintaining the original vision. The reality that presented itself was that only ten cemeteries remained within a boundary that had once included over eighty five. I was sure the reasons why these few had remained were very complex. Just to assess these few in a thorough manner would be a sufficient undertaking for any scholar. As a Landscape Architect I had questions and interests that involved the individual cemeteries, but I was equally, if not more, interested in the larger picture. I wanted to re-discover for myself and for any interested in the subject, this cultural landscape; this vanished city of the dead. A landscape that we here, in this country, take for granted as permanent and eternal. What I discovered in the past history of Philadelphia's

cemeteries was that like all of men's dreams and passions, burial grounds, can be less than permanent, and they are not final resting places.

The process of compiling this information required an assessment of the cultural and political makeup of the city from its inception throughout the various centuries, up to the advent of the modern cemetery of the early 19th century. Religious institutions and their different ways of dealing with death and burial became primary criteria. I embarked on a systematic approach to ascertain what burial grounds, cemeteries, church yards remained.

After spending - what became years - at the Pennsylvania Historical Society reviewing their records and period Atlasses on Philadelphia cemeteries and invading the City Archives studying records of the Board of Health for sanitation requirements and "cemetery returns" to document their existence, I came across an unpublished manuscript by Charles R. Barker. Mr. Barker was a historian and a genealogist. His many contributions to Genealogy can be attested by the Philadelphia Genealogical Society. In his effort to provide this organization with pertinent information he undertook the awe inspiring task of researching birth records in church files. This undertaking provided a by-product: the location of churches and their burial grounds within the greater city of Philadelphia. In the following study I have taken information provided in his register and have verified cartographic evidence so as to create a concise mapping of the burial grounds within the central city district. I have had the advantage to follow his research fifty plus years later. This has been beneficial as new

information has literally surfaced on cemeteries he missed. I have had the opportunity to verify and correct exclusions (primarily due to race).

The results of all this research is a new CAD (Computer Aided Design) generated map that documents all that I have discovered about cemeteries in Philadelphia. I hope that others eventually use my work to further the knowledge of the Cemetery Landscapes of Philadelphia.

# Introduction

## *Explanation of Study*

Cultures alter natural landscapes in conscious or unconscious ways and for a variety of practical and impractical reasons. The resultant places create literal and symbolic images of societies, their attitudes, and their lifestyles. Cemeteries, specifically, symbolize attitudes about life, death, and landscapes. The emerging designed rural landscape cemeteries of the 19th century completely altered the thinking about burial and the traditional church burial yard. In combination with new found scientific knowledge, the growth of cities, and a developing trend for consumerism and fashion, the traditional burial churchyard started to disappear from central urban cores.

Philadelphia, once premier city of the United States, did not invent the modern rural cemetery, but it was not soon after the founding of Mount Auburn in Boston (1831) that Philadelphia established Laurel Hill and a cadre of other equally venerable institutions for burial. The results of the new rural landscape cemetery could not have been more dramatic. Over the years following the establishment of Laurel Hill Cemetery in 1835, the selling off, removal, and reclassification of land that had once held bodily remains became a reality. The study site emcompasses the old pre-consolidation boundaries of the city of Philadelphia, bounded by the Schuylkill River on the West, Vine Street on the North, the Delaware River along the East and "South" Street. ( figure 2 )

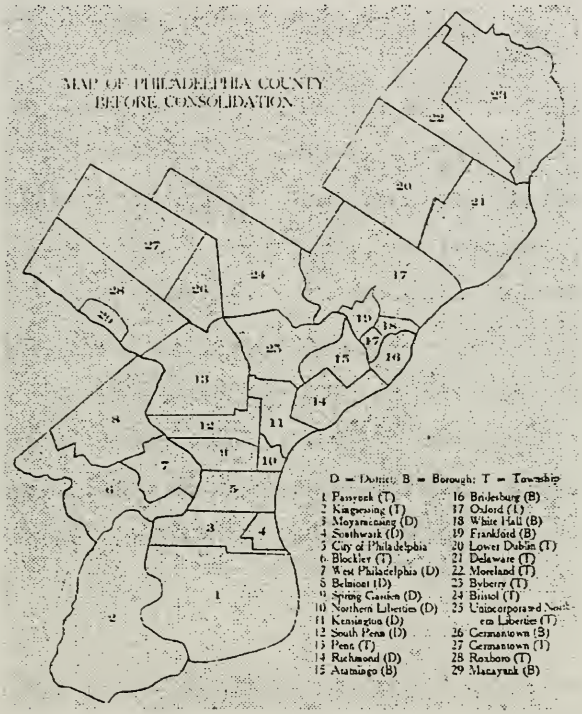


*figure 2*

*Historic Philadelphia, prior to 1854 listed as number 5, ( currently the 5th - 10th wards) included eighty five cemeteries and church yards. Today only two cemeteries and eight church yards remain.*

## Nature of Study

This study will serve two purposes. It will map the existence of all known cemeteries as noted to date within the already specified district. The second focus of the study will be to analyze and get an understanding of some of the reasons for the survival of so few cemeteries. It is doubtful that we will know with 100% accuracy, as my research has already proven, the exact location or the existence of all burials (either as individuals, or by group) within Center City Philadelphia. This is primarily due to the lack of regular civil records before 1806. Other reasons for potential inaccuracies are due to inconsistent religious records; some institutions literally went out of business and their records were not properly recorded or archived. Finally, death was not seen as something bad or important by certain individuals or religions, requiring little or no ceremony.

The study will first focus on cemetery practices leading to the creation of Mt. Auburn Cemetery in Boston. Then cultural developments will be analyzed that led to the modern landscape cemetery and its variants. Consequently the focus will then turn to the evolution of the cemetery landscapes of Philadelphia looking at their location, denomination, evolution, and demise. The study will narrow the scope to further discuss examples of evolution and the removal or sell-off of cemeteries within Center City. Part of this focus will deal, specifically, with the cultural survival of Mikveh Israel Cemetery as an example of the remaining cemetery landscapes.

# CHAPTER 1

## *Influences on American Cemetery Design*

The precepts for American Cemeteries were inspired from traditional forms that had evolved in Europe and were eventually reinvigorated by the American Landscape. American attitudes toward life, death, and the landscape varied according to region, lifestyle and community objectives. The layout and site design of settlements symbolize these attitudes, but burial landscapes provide specific examples of cultural landscape development from the agrarian 18th century through pre-civil war industrialization.

## *The Pre-Industrial Period*

Until the latter part of the 18th century, large-scale, self sufficient, family-oriented plantation lifestyles characterized the southern Atlantic regions of the country. [1] Family members were bonded by their economic dependency, for the production and marketing of goods that had a direct impact on personal lifestyles. Land burial on plantation grounds was typical of an agricultural lifestyle, because deaths were losses to families rather that to communities. Family graveyards varied from simple,

[1] Howett, Catherine. "Living Landscapes for the dead." Landscape Spring -Summer 1977: pp. 9-17.

functional plots to elaborately laid out cemeteries which doubled as private landscapes.[2]

Community lifestyles characterized the northern regions. The survival of towns was related to group effort, so loyalty to community was as important as that to family. Members of southern communities often shared common religious and economic objectives. Spiritual beliefs as well as economic ones shaped the environments of northern communities. Group background as well as existing conditions influenced town layout and the siting of burial grounds. The buildings surrounding central public commons, including meeting houses which doubled as churches, taverns, and modest residences, were the centers of political, economic, and spiritual life.[3] The patterns which were superimposed on the landscape were intended to shape uniform, predictable growth, much like the common spiritual growth which was expected of community members.

Religion influenced attitudes toward death and burial landscapes in northern communities. Burial grounds were minimal landscapes; members were buried in chronological order rather than in family plots, which symbolized community as family, rather than nuclear associations.[4] Rows of graves were marked with identical headstones since disposal of bodies was considered unimportant compared to disposition of souls. Collective fear of death was reflected by the unfriendly winged

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[2] Stilgoe, John R. Common Landscape of America 1580 to 1845. New Haven & London: Yale University Press, 1982, p. 227-229.

[3] Stilgoe, p. 48.

[4] Dethlefsen, Edwin S. & Jensen, Kenneth. "Social Commentary from the Cemetery." Natural History, 86 (6), 1977: pp. 32-38.

death's head carved into many of the headstones.[5] Since bodies were not held in much reverence, neither were graveyards, and the sites often fell into neglect.

In contrast to communities shaped by attitudes on religion, those towns which were market centers or transportation links were shaped by environmental features which held potential for economic gain. Layout of these town sites varied from a grid to curvilinear patterns that responded to the natural geographic features of the land. The resultant patterns symbolized the livelihood of communities.

Where secular and religious lifestyles co-existed in market towns, attitudes toward death were often similar, even though graveyard layout and burial practices varied. Death was a public affair; public displays of mourning at funerals were typical because the loss of each individual was a loss to community livelihood.

## *Urban Growth and the Industrial Revolution*

Boston, New York, Charleston, Williamsburg, and Philadelphia had developed as communities by the middle of the 18th century. There were isolated examples of elaborate development plans, like William Penn's 1682 plan for Philadelphia and John Oglethorpe 1733 plan for Savannah. The layout of many pre-industrial towns evolved according to economic objectives and geographic features rather than being premeditated.

[5] Dethlefsen, Edwin S. & Deetz, James. "Death's Heads, Cherubs, and Willow Trees; Experimental Archaeology in Colonial Cemeteries." American Antiquity 31, April 1966: pp. 502-10.

Advances in architectural design were common through the early 19th century because designers concentrated on the specific building forms which accommodated the changing needs. Monumental buildings types such as markets, hotels, banks, theaters, opera houses, and city halls evolved but adjacent streetscapes were often dirty and inconvenient. Little open space was reserved within towns because land was appreciated for its speculative real estate value rather than its aesthetic or recreational merit; investors rather than speculators exhibited practical entrepreneurial instincts rather than sociological or humanistic attitudes toward human need.

The majority of immigrants to urban areas during the first decades of the 19th century were from impoverished rural or European backgrounds and often were penniless. Many had difficulty adjusting because they were separated from loved ones and because booming cities were such impersonal environments in comparison to their previous homes. Circumstances forced many to live in inadequate housing, to eat contaminated food, and to work long hours for low wages, all of which created and magnified stress. Overcrowded living situations resulted in unhealthy conditions because the demand for housing far exceeded public service technology. Little open space had been left for recreation, and rural outskirts were usually too distant to provide respite for pedestrian populations.

The plight of the poor was linked in part to the unplanned growth of urban areas. Inadequate sanitation, and accumulation of trash and waste on city street caused the contamination of drinking water. Epidemics of dysentery, typhoid, typhus,

cholera, and yellow fever caused high death rates. Mass burial occurred in common graves which were left open to facilitate daily additions of bodies.

By the 1820's social reformer's campaigned against the conditions which caused such chaos and loss of live. Reform forces usually included newspapers, churches, businesses, and local sanitary commissions. Activists raised moral issues such as profit versus public health, safety, and welfare, religion versus secular views, work balanced with leisure time, and environmental issues such as the ratio of architecture to open space.

As a social conscience started to develop, the plight of the poor was recognized and human life gained new respect. Physical improvements initiated in the 1830's included the collection of runoff and drainage of stagnant water, the supply of water to the public, the regulation of building standards, the inspection of food, and the control of loose hogs and dogs ).[6] Improved family and community cleanliness contributed to the improvement of many of the conditions which had caused high death rates.

Within the first two decades of the 19th century, physicians recognized that decomposition in open pits was causing noxious gas emissions and the contamination of ground water. Open graves were also sources of putrid stenches. Physicians

[6] Duffy, John. History of Public Health in New York City: 1625-1866. New York NY: Russell Sage Foundation, 1968, pp. 86-89.

noted that residents of neighborhoods adjacent to overburdened graveyards were often struck the earliest and the hardest by epidemics.[7]

This evolving environmental condition created a pressing concern for the siting of graveyards relative to other urban land uses. Existing graveyards first complicated and then helped shape town growth. The siting of new cemeteries in boom towns was such a low priority that it was often overlooked until necessity arose. The New York Board of Health urged the removal of all graveyards from the city proper in 1798 and again in 1806, based on European precedents. No action was taken until 16,000 died in the yellow fever epidemic of 1822.[8] Neighborhoods adjacent to the Trinity Church burying ground experienced particularly heavy losses, which reinforced physicians earlier correlations.

As existing graveyards filled, burial practices accelerated health hazards. Reformers pointed out that since graveyards were among the last available land in booming cities, churches had often sold the sites to speculators. Reformers appealed to the newly emerged reverence for the dead in pointing out that if graveyards were located on the outskirts of towns, they would be permanent burial sites because they would be beyond the limits of development. The phenomenal expansion of cities was not foreseen.

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[7] Board of Health, Statistics of Cholera with the Sanitary Measures Adopted by the Board of Health, Prior to, and During the Prevalence of the Epidemic in Philadelphia, in the Summer of 1849 Philadelphia, PA. King & Baird, 1849, p.25.

[8] Harmer, Ruth Mulvey. High Cost of Dying. New York, NY: Crowell-Collier Press, 1963, p. 119.

Clergymen raised the main resistance to extramural graveyards[9]. They feared the loss of influence and funeral revenues that would result from the non-religious cemeteries. In New York, some churches petitioned the city, unsuccessfully, for permission to extend burial vaults under streets and other public properties.[10] Other factions feared that remote sites would be inconvenient to pedestrians and attractive to grave robbers.

## *Mount Auburn - The "Rural Cemetery" Model*

The first successful campaign to establish a secular cemetery on the outskirts of a town was conducted by a consortium in Boston (Grove Street Cemetery had been established on the outskirts of Hartford, CT, in 1796. Even though its suburban location matched the "rural cemetery" type, its regular layout differentiated it from the "rural cemetery" type).[11] (figure 3) The driving force behind Mount Auburn was Dr. Joseph Bigelow. The physician's primary interest in promoting extramural burial was to alleviate the unsanitary conditions which transmitted disease.

In 1825, Bigelow recruited friends to his Cambridge home to consider the expediency of instituting an extramural ornamental cemetery in the neighborhood of

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[9] Wickes, Stephen. Sepulture Its History, Methods & Sanitary Requisites. Philadelphia, PA. P. Blakiston, Son & Co., 1884, p. 117.

[10] Wickes, p. 116.

[11] Jackson, J. B. "The Vanishing Epitaph; From Monument to Place." Landscape Winter 1967-68: p.24.

Boston.[12] Bigelow's friends concurred with his objectives, but it was 1829 before he found natural allies in the newly formed Massachusetts Horticultural Society. Following the 1822 yellow fever epidemic, Bigelow published Remarks on the Dangers and Duties of Sepulture: or Security for the Living with Respect for the Dead. Bigelow's desire to establish a horticultural cemetery was compatible with the Society's desire to create an experimental garden; both parties had an interest in the improvement and embellishments of public grounds. They joined forces and developed Mount Auburn Cemetery, on a site west of Boston in Cambridge, in 1831. The use of the English landscape gardening style and the precedents set at Père-Lachaise, the famous public cemetery established outside Paris in 1804, (figures 4 & 5) resulted in a design which improved public taste in landscapes and became a model of the "rural cemetery" type.[13] The design of Père-Lachaise, based on the English landscape gardening style, provided a naturalistic framework for the informal scattering of manmade sepulchral monuments. The design set a standard for grandeur and lavish display and became a model of the European garden cemetery type.[14]

[12] Newton, Norman T. Design on the Land. The Development of Landscape Architecture. Cambridge, MA: Harvard University Press, 1971, p. 268.

[13] Hunt, John Dixon. Gardens and the Picturesque: Studies in the History of Landscape Architecture. Cambridge, MA: MIT Press, 1992, p. 331.

[14] Howett, Catherine. "Living Landscapes for the dead." Landscape Spring -Summer 1977: p. 11.

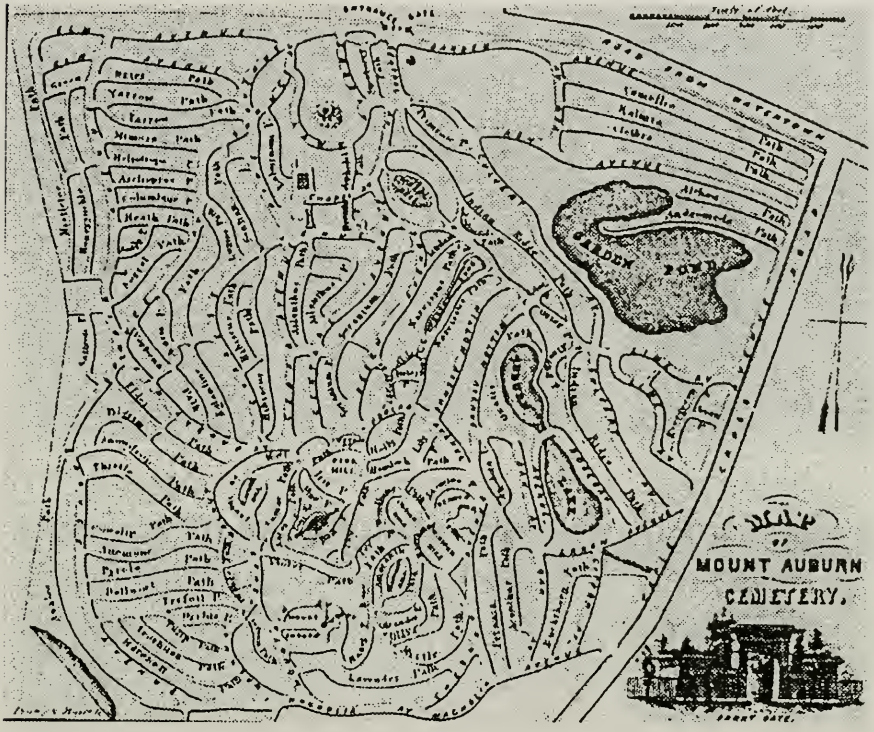


*figure 3 Mount Auburn Cemetery Plan and Gate Detail, 1831.*

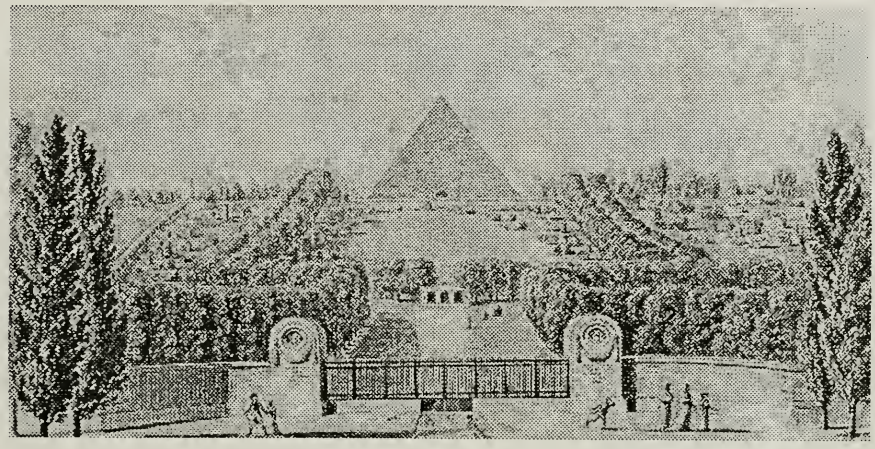

*figure 4 Père Lachaise Cemetery, first planned gate and approach, not realized, 1812. (Etlin 1984, figure 220)*

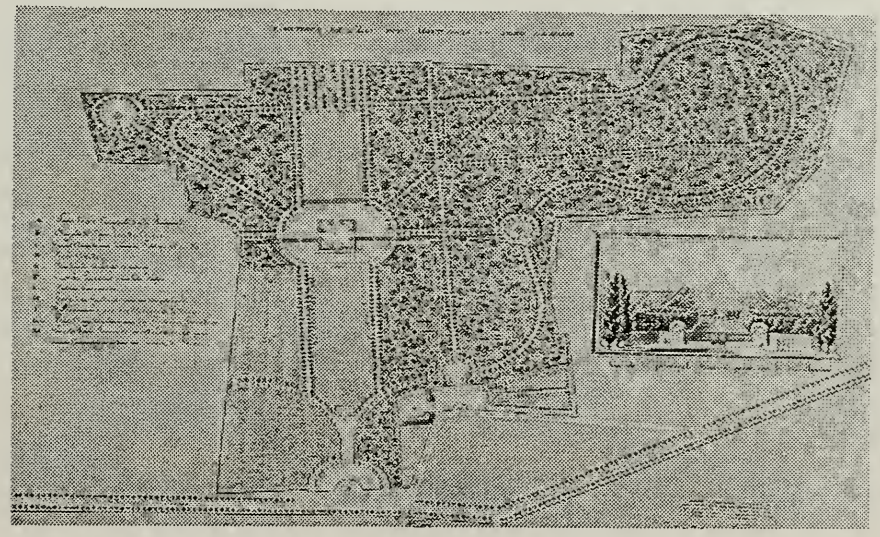

*figure 5 Original Plans by Alexandre-Théodore of Père Lachaise, 1812. (Etlin 1984, figure 219)*

Mount Auburn Cemetery was established on a 72-acre site which was close to Harvard University and overlooked the Charles River. The site was selected because its wooded, rolling character appealed to romantic notions of landscape beauty. Alexander Wadsworth, a civil engineer, was hired to survey the property and lay out carriage avenues and foot paths. His plan respected the budget of the organization, and reinforced and enhanced the landscape character. Bigelow designed the Egyptian Revival entry gate and named each avenue and path after well known species of plants .

The idealized landscape of Mount Auburn Cemetery epitomized the interest of the educated classes in Romanticism, which had been popularized in landscape paintings and in the literature of Byron, Wordsworth, and Dickens. The essence of Romanticism was that contemplation of nature evoked emotional responses which led to moral improvement; passive outdoor activity was a way of incorporating Romanticism into one's lifestyle and a way of temporarily withdrawing from the stresses of urban living. Romantics argued that nature and cities were counterpoints; natural scenery evoked harmony, continuity, rustic innocence, fond memories, and moral satisfaction while cities bred corruption, materialism, social chaos, visual monotony, and aesthetic bareness. [15] The appeal of Romanticism to the popular mind was magnified when linked with the emotions associated with death. Thomas

[15] Newton, p. 207.

Jefferson had projected a pastoral graveyard for Monticello in 1771 and George Washington had been buried in a rustic site in 1799.[16]

Visits to sylvan pastoral cemeteries were recommended as emotional outlets for those learning to cope with urbanism or seeking sanctuary from it. Visits were prescribed to make the young and careless more pensive, the wise wiser, the avaricious less greedy, and to moderate the overly ambitious. Contemplation would also clarify religious beliefs, history would be remembered and patriotism would be enhanced.[17]

Before there were many burials at Mount Auburn, the site looked more like a park than a cemetery.[18] Mount Auburn's picturesque landscape inspired hundreds of poems and descriptive essays, and several illustrated guides, pocket companions, and large engraved gift books. Moreover, the site served the Boston community as a tremendously popular setting for passive and active recreation.

The appreciation of Mount Auburn's landscape led to heavy recreational use, which eventually required that regulations be instated. Sunrise to sunset hours were enforced, and carriage speed was controlled. The presence of dogs, and activities like running, laughing, whistling, smoking, eating, drinking, and flower picking were considered irreverent and were thus forbidden. Sundays became so busy that eventually only lot owner and their guests were allowed to enter the grounds on

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[16] French, Stanley. "The Cemetery as a Cultural Institution." In David E Stannard, ed. Death in America. Philadelphia, PA: University of Pennsylvania Press, 1975, p.118.

[17] French, p.119.

[18] Bender, Thomas. "The Rural Cemetery Movement: Urban Travail and the Appeal of Nature." New England Quarterly 47 June 1974: pp. 199-201.

horseback or in coaches.[19] The success of the cemetery conflicted with the Massachusetts Horticultural Society's objective to establish experimental gardens, and they withdrew from the venture in the same year the cemetery was established.

## *Impact of Mount Auburn Cemetery*

Because Mount Auburn epitomized picturesque memorial landscapes, it inspired the "rural cemetery" movement. By the end of the century, landscape architect Frederick Law Olmstead would credit Mount Auburn with setting an early example of the "respect paid by the community of the living to the community of the dead."[20] Other communities and countries noticed that Mount Auburn served the living as well as the families of the dead; the grounds provided the community with a retreat from chaotic urban life.[21] Within the next two decades, several American cities had used Mount Auburn as a model for their own rural cemeteries. Philadelphia established Laurel Hill ( Figure 6 ) in 1835, Brooklyn established Greenwood Cemetery in 1838, and Cincinnati established Spring Grove in 1845. ( Figure 7 ). Rural Cemeteries were typically owned and managed by municipalities or by cemetery associations, and run as nonprofit community services.

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[19] French, p. 120.

[20] Roper, Laura Wood. FLO: A Biography of Frederick Law Olmsted. Baltimore, MD: John Hopkins Press, 1973, p. 225.

[21] French, p. 120.

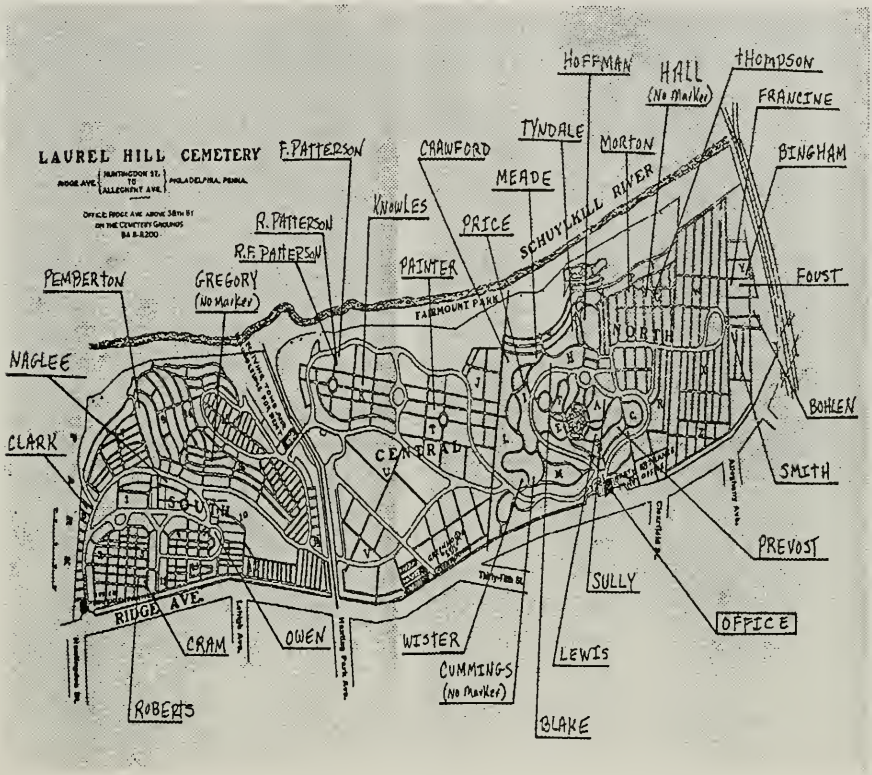


*figure 6 View of Laurel Hill Cemetery, established in 1835, with major monuments and landmarks identified. (Current Cemetery Handout to Park & Monuments)*

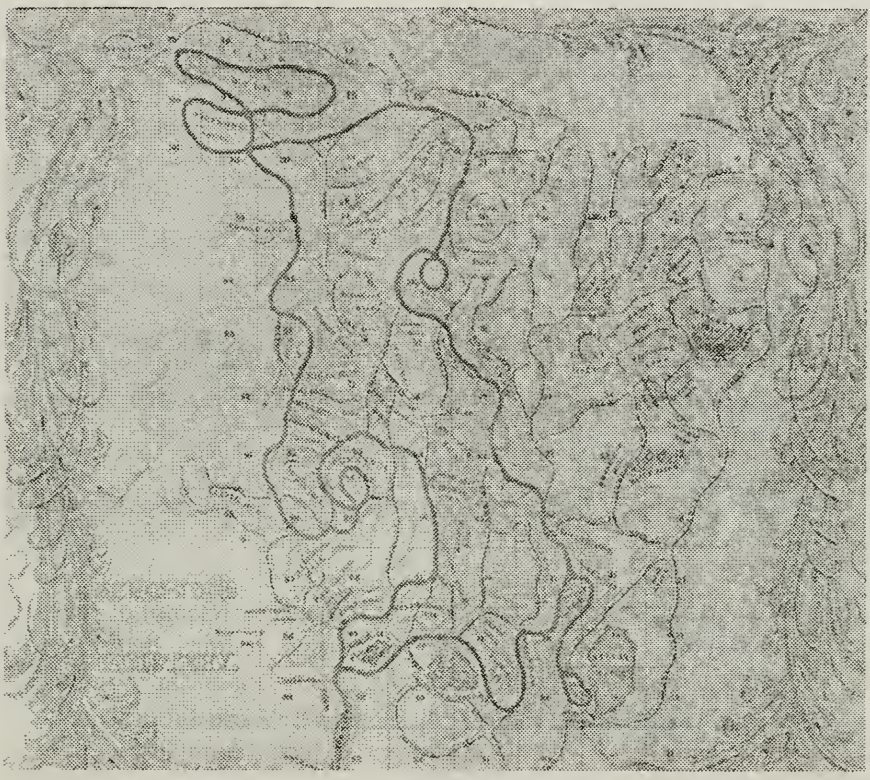

*Figure 7 James Smillie, Map of Greenwood, 1847. (Sears, p.101)*

Many rural cemeteries shared similarities in site design, including landscape preference, site layout, style of architectural elements, and management. The rugged, wooded sites were reflections of contemporary interests in Romanticist philosophy and the aesthetic of Romanticism. Through the middle of the 19th century, American cemeteries were usually designed by engineers, architects, and landscape gardeners. Many designs shared characteristics borrowed from model rural cemeteries. Roads and paths were built according to existing topography which took advantage of naturalistic landscape character and helped keep construction costs down. Views featured human-made landscapes in the direction toward towns and views to undeveloped countryside in the opposite direction. Burial lots were either bought or earned by doing cemetery maintenance. Since horticulturists often introduced plant materials to embellish grounds and educate the public, many cemeteries doubled as arboreta.

The design of Mount Auburn Cemetery proved that nature and civic design were compatible. The naturalistic approach influenced the design of other landscape types, including public parks and romantic suburbs.[22] Although rural cemeteries and public parks were designed and established to serve the public, other landscape types, including romantic suburbs, and park and boulevard systems, benefited only individuals who had substantial incomes. Llewellyn Park was designed in 1852 by L. Haskell and others. Ownership was limited to those who could afford to build

[22] Pregill, Philip & Volkman, Nancy. Landscapes in History: Design and Planning in the Western Tradition. New York NY: Van Nostrand Reinhold, 1993, p. 450.

according to architectural standards.[23] Riverside was build in 1869 according to plans by the designers of Central Park (figure 8). Ownership was limited to those who could afford to commute from town to suburbs.

figure 8 Riverside, Rendered Plan of Olmstead, Vaux & Co, 1869.

[23] Downing, Andrew Jackson. A Treatise on the Theory and Practice of Landscape Gardening. (9th ed.) Sakonnet: Theophrastus Publishers, 1977, p. 568.

Access to park and boulevard systems such as those in Chicago (circa 1869), Boston (1880), and Minneapolis (1883) was likewise limited to those who could afford transportation.[24]

Cemeteries, public parks, and romantic suburbs shared a design approach. All sought to balance the best of nature and art, all combined the advantages of city and country environments, and all sought to balance function and naturalistic aesthetics.

Contemporary appreciation of idealized natural landscapes was one force that led to a national appreciation of the vast wilderness landscape which was unique to the American West. The new landscape conscience led to legislation that would set aside selected landscapes and large-scale parks. Yosemite was protected as the first state park in 1864 and Yellowstone was declared the first national park in 1872, reflections of a budding American conservation ethic.[25]

## *Evolution of the "rural cemetery" Type*

By the mid-19th century, evolving attitudes toward architectural design coupled with a new reverence for the dead affected burial practice and customs of memorialization. In earlier decades, rural cemetery landscapes had little architectural relief. Settings for sepulchral monuments were created by either thinning existing

[24] Newton, pp. 464-467.

[25] Newton, pp. 517-521.

woods or by siting monuments in relation to existing plant materials.[26] Early sepulchral monuments were modest in accordance with the original egalitarian concepts which inspired "rural cemeteries."

As the architectural character of cities matured, so did the popular taste for the architectural items which were incorporated into cemetery landscapes.[27] The design and placement of on-site features paralleled popular building styles; architectural features reflected stylistic patterns and preferences.[28] Entryways were often constructed in the Egyptian Revival mode because of that culture's long association with death and burial and because the style had been used for the entry at Mount Auburn Cemetery.[29] Rural cemeteries frequently had both secular and religious chapels; Gothic Revival detailing frequently characterized both types as its use was popular in contemporary churches.

Monument viewing had formerly educated the illiterate masses and raised popular taste. As citizens began to erect elaborate monuments, often designed with Neo-classical detailing, monument viewing became as popular as contemplation of landscape features. The selection of size, design, material, and inscription of

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[26] Dethlefsen, Edwin S. & Deetz, James. "Death's Heads, Cherubs, and Willow Trees; Experimental Archaeology in Colonial Cemeteries." American Antiquity 31, April 1966 p. 508.

[27] Jordy, William H. American Buildings and their Architects Vol. 4. New York, NY Oxford University Press, 1972, pp. 164-173.

[28] Hitchcock Jr., Henry-Russell. Modern Architecture: Romanticism and Reintegration. New York, NY First DA Capo Press ed., 1993, p.112.

[29] Scully, Vincent. American Architecture and Urbanism, New Revised Edition. New York, NY: Henry Holt & Co., 1988, pp. 64-67.

monuments reflected self -expression and status consciousness as people accumulated disposable income.

Because "rural cemeteries" were continually evolving, they became microcosms of cultural change. The resulting cultural landscapes had direct and indirect impacts on 19th-century American and European culture for they reflected and influenced physical, philosophical, and social practices.

As American settlements increased in size, so did cemeteries. The social changes caused by life in urban areas changed how individuals related to each other which in turn influenced attitudes toward death and burial. As cities grew, loyalty to community was replaced by bonds within nuclear families. As individuals died, burial formed therapeutic emotional links between mourning families and the deceased.

Rural cemeteries, like Mount Auburn, were the newest, most stylish sites for burial and they served a ready market. Because people shipped bodies to rural cemeteries in other towns if their town did not have one, many towns were motivated to establish rural cemeteries. Rural cemeteries were largely secular, in contrast to the religious churchyard which they replaced.

Once rural cemeteries were established, their physical character continued to evolve. Some of the changes were related to functional concerns. Due to the isolation of the rural sites, many family plots had been fenced by the 1840's to ward off stray animals. As grave embellishment became a way to demonstrate love and social status, enclosures became more elaborate. Iron was a readily available building

material by the early 1850's, and it was easy to form into elaborate patterns. The ready market created a boom in the manufacture of ornamental iron fencing.[30]

Other changes in burial practice had social overtones. Just as ornamental details contributed to the grandeur of buildings rising in cities, monuments became qualitative and quantitative symbols of love. As large, elaborate monuments became popular, the funerary sculpture trade boomed.[31] Since huge markers were a way to show off new industrial wealth, the doubled as monuments to social status.

Moreover, the details of America's cemeteries influenced European attitudes about burial landscapes. Even though American cemetery designers had incorporated French and English landscape garden principles into the layouts of rural cemeteries, the incorporation of designed plantings into sepulchral landscapes seems to have had distinct roots in American rural cemeteries primarily due to the availability of low cost land. This made designing cemetery landscapes and extension of the American-Victorian attitude about decor.

John Evelyn's 1661 *Silva* encouraged removing graveyards from population centers but did not mention horticultural enhancements of the sites. Europe had extramural cemeteries by the time of the "rural cemetery" era, but they were called garden cemeteries because they were crowded with large sepulchral monuments in structures, geometric arrangements without much horticultural variety.

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[30] French, p. 122.

[31] French, p. 122.

Europeans defined culture in terms of built environments and so they considered the United States in the 19th-century an uncultured country because it had little high-style architecture.[32] As grand architectural elements such as entryways and chapels were incorporated into the landscapes of America's rural cemeteries, Europeans were charmed by the physical symbols of maturation.

American "rural cemetery" landscapes stretched the European definitions of culture to include such landscapes. Since several planted rural cemeteries already existed in the United States before 1843 when the English designer J.C. Loudon recommended that plantings be incorporated into cemeteries, he, too, may have been influenced by American models of rural cemeteries.[33] Several European cemeteries were eventually designed according to the American "rural cemetery" models.[34]

## *Social Impact of Rural Cemeteries*

Rural cemeteries filled the void created by limited public open space in contemporary cities. The void filled by rural cemeteries was recognized by horticulturist Andrew Jackson Downing in the 1840's:

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[32] Hyde, Anne Farrar. An American Vision: Far Western Landscape and National Culture, 1820-1920. New York, NY: NY University Press, 1993, p. 107-146.

[33] Loudon, John C. On the Laying out, Planting and Managing of Cemeteries and on the Improvement of Churchyards. London, 1843, pp. 44–47.

[34] Meller, Hugh. London Cemeteries: An Illustrated Guide and Gazetteer. Amersham GB: Avebury Publishing Co., 1981, pp. 14-18.

*.in the absence of great public gardens, such as we must surely one ıy have in America, our rural cemeteries are doing a great deal to ılarge and educate the popular taste in rural embellishment" )owning 1853, p.155).*

al cemeteries had been planned as multi-functional landscapes and their

ɜ for recreation within a decade of their inception proved their role as social

es.[35] People spent leisure time in rural cemeteries, respites from the pace

licts of urban life which included adjustments from country to city, from

ity to family, and to work without leisure time.

ɜ popularity of rural cemeteries as recreation sites modified contemporary

ɜ on education, recreation, and landscape design. The sites functioned as

transitions between urban and rural settings, where rural beauty coupled with

ɔf human made architectural elements provided the best of both worlds.

who had no other access to art were able to view and appreciate it in the

ɜmetery".

oreover, the popularity of cemeteries as retreats convinced social reformers

ɔan planners of the recreational value of open space.[36] The development of

Park in New York in 1858, according to the design of architect Calvert Vaux

ıdscape architect Frederick Law Olmsted, marked the incorporation of parks

y environments in order to make sun, air, and vegetation readily available for

healthy, enjoyment, and education.[37]

Page 1

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..., p. 118

[36] Olmsted, Frederick Law. Forty Years of Landscape Architecture: Central Park as a Work of Art and as a Great Municipal Enterprise 1853-1895. New York, NY: G. P. Putnam's Sons, 1928, pp. 20-22.

[37] Newton, pp. 269-274.

## *Burial Practice as Industry*

The popularity of rural cemeteries continued through mid-century as loyalty to family became a priority over loyalty to community. Burial practice became increasingly important for it evolved a way for romanticists to express love for the departed. Funerals, burials, and cemetery landscapes emerged as growth industries which met socio-cultural needs.

Up until the early 19th century, the burial process had been initiated by families. "Laying out" in the home was done by family members or nurses.[38] Family members contracted with the cabinet makers to build coffins, livery men to deliver coffins to gravesites, and clergymen to perform funerals.

As American society became increasingly secular, Romanticism , rather than religion, became a way of coping with death. Funeral and burial rituals performed dual functions for they served as tributes to both memory and new wealth. Entrepreneurs recognized that there were profits to be made by orchestrating burial practice and by promoting burial insurance. Many sacrificed daily comforts in order to make regular payments on insurance in order to avoid the stigma of paupers' burials.

The undertaking industry in the United States emerged out of the same opportunities. The new professionals freed families to mourn by performing the activities which families and miscellaneous businesses had formerly carried out.

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[38] Harmer, p.85.

Undertakers promoted stylish burials in stylish rural cemeteries. Funeral directors promoted burial processions to the extramural sites as public stages for the display of emotion and wealth.[39] The grandeur of funerals, cemetery plots, permanent memorials, and maintenance was limited only by one's finances. The new reverence for burial ritual removed mourning from homes, and funeral parades made burial a community activity again. Changes in burial practice actually precipitated changes in family roles and led to the lining of businessmen's pockets. Entrepreneurs likewise realized that successful non-profit cemetery associations like Mount Auburn offered opportunities for profit as well as service. Cemetery sites were bought as investments and run as businesses. By 1847, the "rural cemetery" Act was lobbied by the New York State Legislature. This law gave cemetery associations lavish tax concessions.[40]

## *Emergence of Planned Urban Landscapes*

By the Civil War, cities were faced with a number of diverse issues which included appropriateness of land use patterns and architectural forms, maintenance of economic base, and social unrest.[41] Solutions to these issues required comprehensive analysis and innovative designs like those which Olmstead and Vaux had demonstrated in their design of Central Park.

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[39] Jones, Barbara. Design for Death. Indianapolis, In.: Bobbs-Merrill Co., 1967, pp. 173-195.

[40] Bender, The Rural...., p.210.

[41] Atticus. The Subject of Interments Within the City of Philadelphia: Addressed to the Serious Consideration of the Members of Councils, Commissioners of the Districts, and Citizens Generally Philadelphia PA: William Brown Printer, 1838, pp. 1-22.

After the Civil War, cities would start to study their organization. Just as city leaders had contracted architects early in the 19th century, landscape architects such as the Olmsted Brothers and Jens Jensen would start to take their place shaping growth. With the advent of the "City Beautiful" movement, sparked by the Chicago Colombian Exposition of 1893, a general change occurred in the planning of our cities. Church burial yards as had been traditionally known within old cities began to disappear. The reasons for their demise are many and have been hinted at during this chapter, but will be discussed at greater length in the following chapters.

# CHAPTER 2

## *Graveyards of Philadelphia: "First Known Burial"*

The first burial of a colonist in a "regularly established graveyard" in Pennsylvania took place at the Tinicum Church graveyard. Buried on October 28, 1646 was the body of Catherine Hanson [42]. We know very little of this first burial. The site today is located near the Corinthian Yacht Club. A marker at the old structure entrance recorded this bit of history:

> *"The land and river front of the Corinthian Yacht Club at this spot were part of the seat of the Swedish Government, during its occupation of the Delaware River, 1636-1655. The Swedish Chapel was situated to the Eastward, near the line between the Club's property and the property of the Rosedale Inn. The burying ground was near the chapel, on what is now a part of the club lawn. The large stone step beneath this plate was the step of the chapel. Directly in front of the Rosedale Inn was the house of John Printz, The Swedish Governor, who had a yacht on the river and was the first American Yachtsman. The fort called New Gothenborg, is believed to have been on the shore some two hundred yards to the westward of the club house. An indian council was held here and a treaty was made with the indians [sic] on the 17th of June, 1654."*

[42] Paxson, Henry D. Where Pennsylvania History Began. Philadelphia: Buchanan, 1926, p.111.

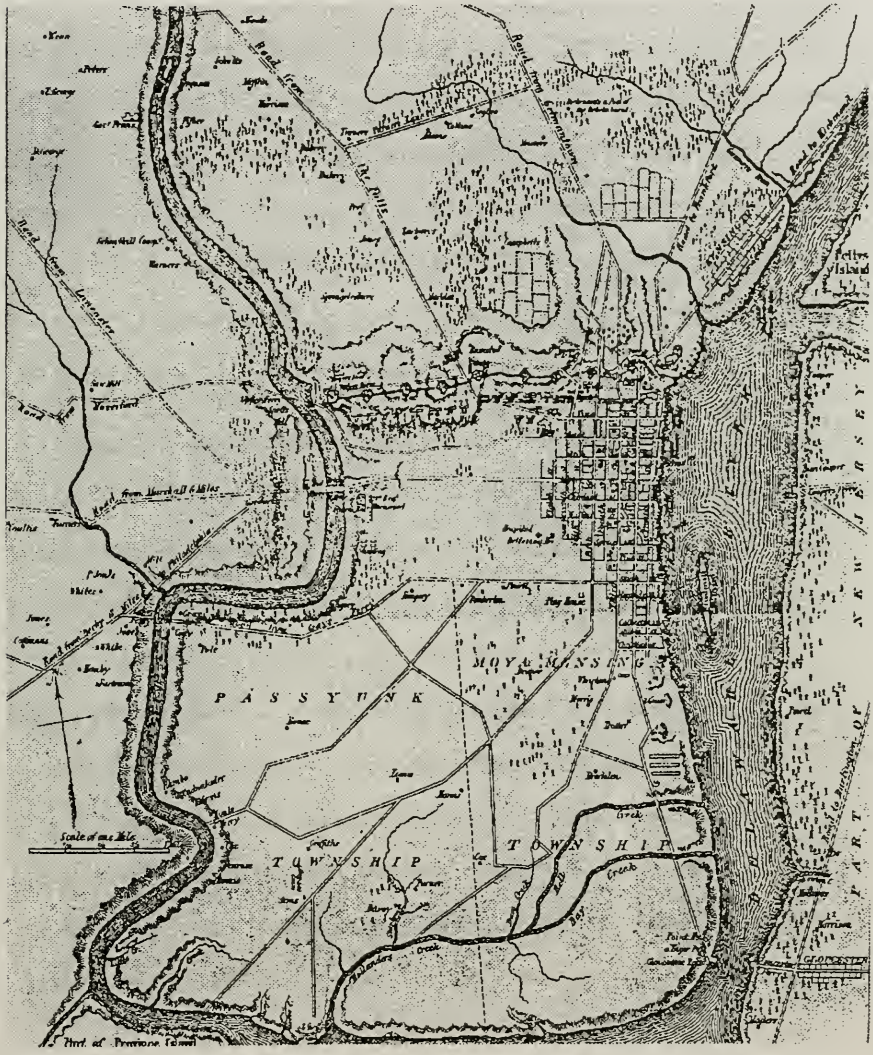


*figure 9 Revolutionary Plan of Philadelphia during the encampments of Lieutenant-General Sir Will Howe. (Pennsylvania Historical Society)*

## *Graveyards of Philadelphia: Patterns*

The first recorded burial established a pattern of growth for what would later be the city of Philadelphia. The growth would follow the early settlement of the river front along High (Market) street. This would move further inland by revolutionary times and be centered at Broad and Market for the Victorian Era.(figure 9 & 10 ) As a consequence on the Act of Consolidation in 1854[43] this continued expansion would later cross the Schuylkill River and take over other existing areas north and south of the original city.

Cemetery Landscapes would follow the same trend of growth of the city. Requirements for these followed that they be within walking distance of churches due to the custom of attending the funerals on foot. Another desirable element of the cemetery landscapes was that the land be inexpensive due to the finance constraints faced by most religious institutions. As a consequence of this most of the early churchyards were in less than desirable city lots. Today, even though the remaining cemeteries are all in the center of major city activities; early ones were located on stony or swamp lands at the city's boundary. In fact, Mikveh Israel Cemetery, to be discussed in the following chapter, was located in the hinterlands when it was first established due to Jewish religious law. These laws restricted the placement of the burial ground be placed outside of the confines of the city.

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[43] Weigly, Russell F., ed. Philadelphia: A 300 Year History. New York, NY: W.W. Norton & Co. 1982, p. 359.

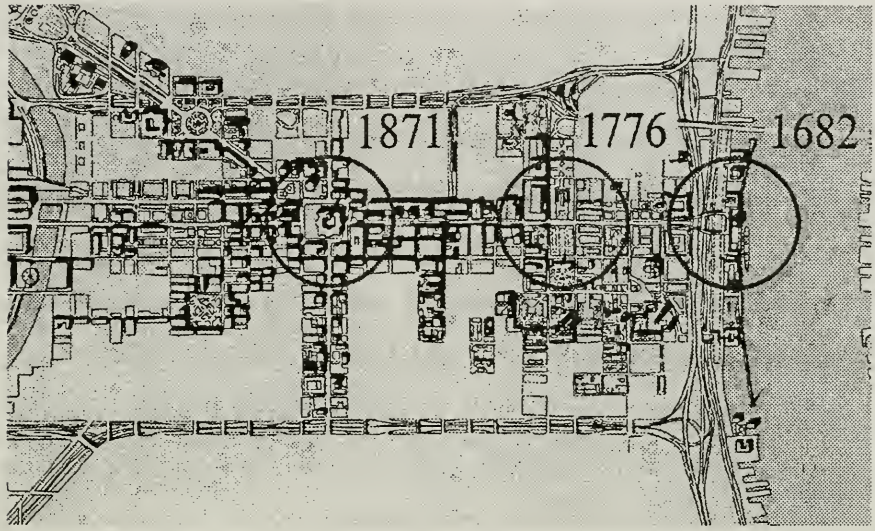


*figure 10 Plan created for the Bicentennial by the Philadelphia Planning Commission showing growth.*

## *Graveyards of Philadelphia: Burial Styles*

Until the advent of non-denominational cemeteries in the 1830s your choices for burials in Philadelphia, as in many other cities were few. You could choose to be interred in a family plot within the city limits, usually adjacent to your property. The second choice for burials was, of course, your denominational ground. Finally if you were not in possession of a family plot, or of religious upbringing, or lacking the proper funding you would be buried in a potter's field. In Philadelphia potter's fields eventually became city public burial grounds. These did not fare any better with time and were later abandoned by the city as places for burial. As most these lots were in remote areas they were not developed until the end of the 19th Century. The two remaining sites, Logan and Washington Squares were used for multiple public uses and are now used wholly as parks.

Some religions provided a burial within hallowed ground to parishioners without funds. The tradition of burial as a duty of the religious community to one of its members is common practice within the Jewish faith.[44]

[44] Jacobs, Louis, The Jewish Religion, New York: Oxford University Press, 1995, p. 114-116

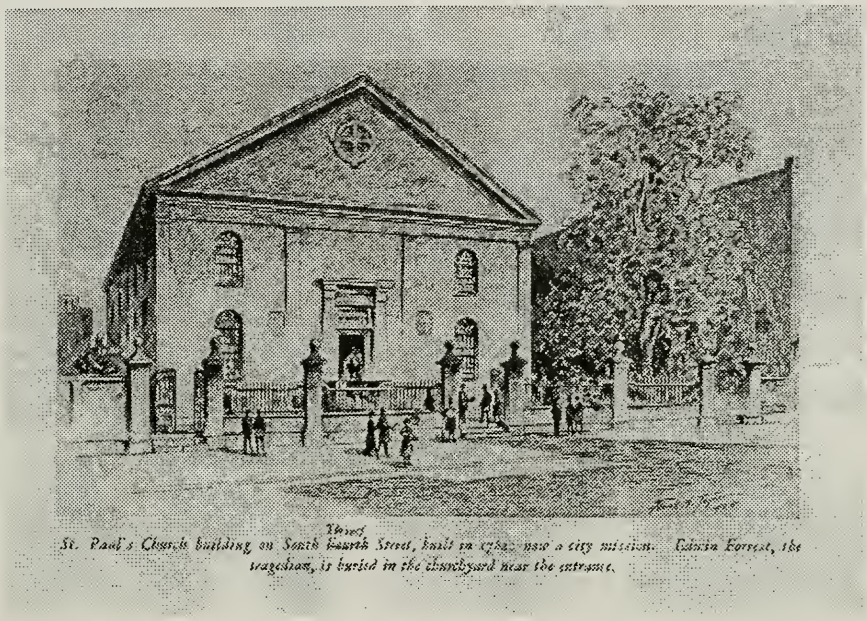
St. Paul's Church building on South Fourth Street, built in 1761, now a city mission. Edwin Forrest, the tragedian, is buried in the churchyard near the entrance.

figure 11 Traditional style of burial within the hallowed churchyard. (St. Paul's Church Archives)

## *Graveyards of Philadelphia: Records Methodology*

The reality and prosperity brought about by the Industrial Revolution to Philadelphia also brought pollution, disease, and lowered the standard of hygiene and living.[45] To combat the mounting number of health complaints the Board of Health was formed, in 1794, by act of the Pennsylvania legislature.( figure 12 ) The initial methodology for tracking interments in Philadelphia was done through a branch that handled the individual records called returns.( figure 13, 14, & 15 )

These returns were kept for all known deaths properly documented by a Physician or Priest. It is needless to say that many interments during this period were not properly documented due to reasons relating to class, availability of officials, crimes, etc. Due to the size of the city this system was not challenged substantially until it was fully assumed into the direction and full documentation of the Board of Health in 1806. From 1860-1915 the Board of Health kept full records for burials as a branch of the City Government of Philadelphia. The Board of Health and the Cemetery Returns were both of local jurisdiction. In 1915 that jurisdiction was taken over by the State of Pennsylvania as a way of centrally processing all interment records.[46]

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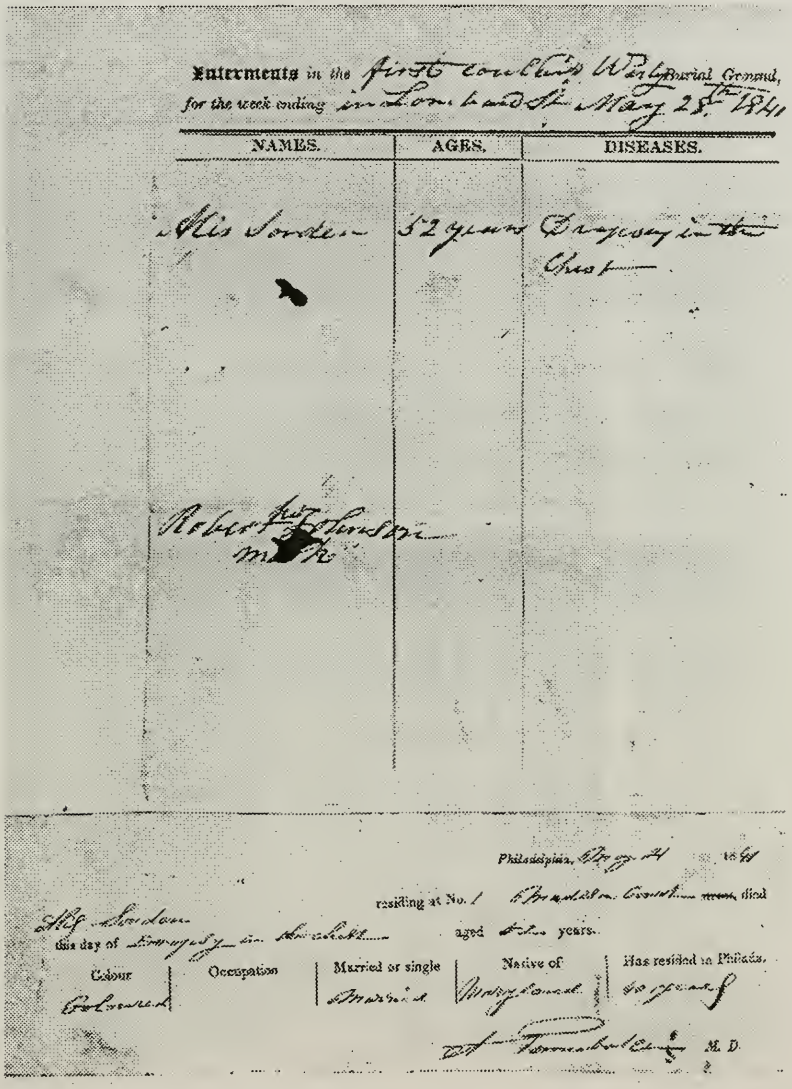
[45] Weigly, p. 307.

[46] Board of Health Records.

COUNTY

HEALTH, BOARD OF: (Record Group 37) under an Act of April 22, 1794, there were established a quarantine station for the Port of Philadelphia, a Health Office, and a public hospital for contagious diseases, all under the control of twenty-four "Inspectors of the Health Office," fourteen of whom were chosen by the city of Philadelphia and five each by the District of Southwark and the Northern Liberties. (Section 18 of this Act refers to a number of other Acts, passed 1700–1774, intended to provide protection against the introduction of contagious diseases through the port.) By Act of April 1, 1803 these properties and functions were assigned to the then-established Board of Health, a body incorporated independently of the City and County. Its five members were appointed by the Governor, three from the City and one each from the Districts of Southwark and the Northern Liberties, to one year terms. This Act also empowered the Board to remove all nuisances prejudicial to public health and provided that a tax might be levied to support its functions in the City, Southwark, the Northern Liberties and the Township of Moyamensing, all of whose citizens were eligible for admission to the hospital. An Act of 1818 extended the Board's authority over Penn Township and vested the election of its members in City Councils and the Commissioners of the Districts and townships. Acts of 1848 and 1849 added Kensington, Richmond, Spring Garden, and West Philadelphia to the Board's jurisdiction. The City-County Consolidation Act of 1854 vested the Board's estate in the City under the control of City Councils and directed that the voters of each ward elect one citizen to sit upon the Board. Some confusion concerning the City's authority over the Board was resolved by an Act of March 16, 1855 which clearly designated it a normal branch of City government.

*figure 12 Board of Health Act (Board of Health Records)*


Interments in the first coulerd Wesley Burial Ground,
for the week ending in Lombard St May 28th 1841

| NAMES. | AGES. | DISEASES. |
|---|---|---|
| Mis Sorden | 52 years | Dropsy in the Chest |
| Robert Johnson M.D. | | |

Philadelphia, May 24 1841

residing at No. 1 Lombard Court died
aged 52 years.

| Colour | Occupation | Married or single | Native of | Has resided in Philada. |
|---|---|---|---|---|
| Coloured | | Married | United States | 40 years |

M. D.

*figure 13 Cemetery Record dated May 28, 1841 showing a Coloured Mis Sorden who died of "Dropsy in the chest" at the age of 52, Married, and resided in Philadelphia for 40 years attended by Robert Johnson MD and interred at First Coloured Wesley Church ( never encountered in my research ). (Board of Health Records )*

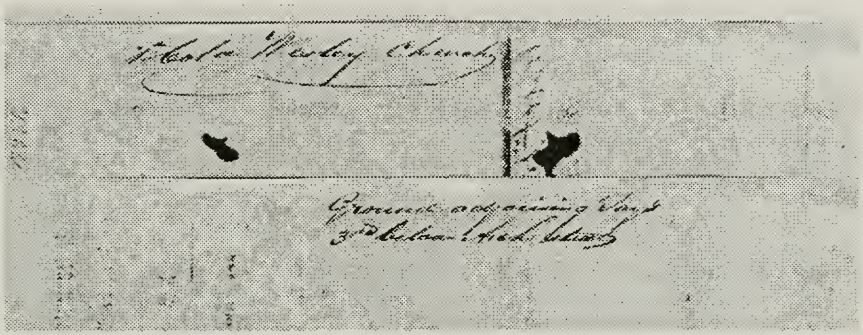


*figure 14 Obverse side of Mis Sorden and Mary Dixon Cemetery Return documents showing location of burial "1st Col. Wesley Church" and "Ground adjoining Say's 3rd below Arch Street", (Board of Health Records )*

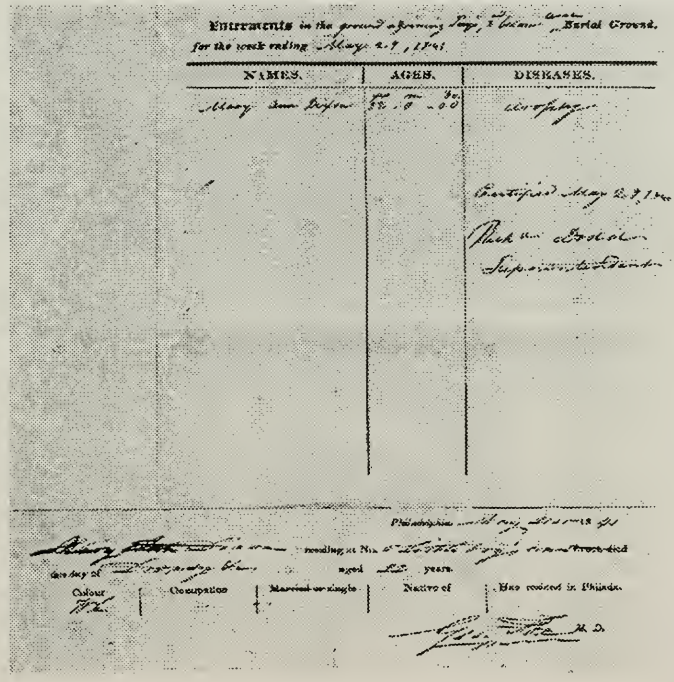



*figure 15 Cemetery Return for Mary Ann Dixon who died the day following Mis Sorden on May 29, 1841 also of Dropsy at the age of 22. This return was issued by Geo. Fox MD and certified Richard Dodd Superintendent, but it provides less overall information. (Board of Health Records )*

As can be seen from the two examples of Mis Sorden and Mary Ann Dixon information was left out. The description of burial site may just refer to a Church were the individual attended and not the exact place of burial. Given the racial misunderstandings which were the climate of the day not all blacks were properly documented. The example provided was one of the most thorough Cemetery Returns filled out for a black individual. The argument may also be made that the Caucasian's return is not in much better shape as far as providing all the pertinent facts. During the week of May 22-29 1841 I counted the records for 118 dead. In 1804 the Board of Health took over complete control and as a requirement to better record keeping made it mandatory to have full death certificates.

## *Graveyards of Philadelphia: Evolution*

As was described in the section entitled *Patterns* the earliest settlements were along the Delaware River. The city grew rapidly in a westerly pattern creating a crescent like shape centered on High Street (Market ). The earliest meeting houses and churches included burial yards. Some early halls also were utilized by multiple denominations and so ended up serving as cemeteries for many of these. The Academy, often referred as the *Cradle of Churches* was one of these early halls located at Fourth and Market, later subdivided and owned by a variety of interest including University of Pennsylvania.[47]

As churches were developed many of the early houses of worship changed their names, faded out of existence, or were purchased by other congregations.[48]

This continuing growth created a pattern of growth rings of cemeteries and other burial areas surrounding the area of the living. These growth rings kept developing crescents of land further away from the apex of Market and Front. The reason for this growth was helped along by inexpensive land. Churches beset with financial difficulties were forced to sell their "Gottesacker" (God's acre) and to repurchase

[47] Wescott, Thompson. Historic Mansions of Philadelphia. Philadelphia Pa: L H Everts, 1884, p. 155.

[48] Wescott, p. 170.

peripheral land at the edge of the city at a lower cost.[49] The cemetery and other church property became a negotiable asset and also a method of speculating on the growth of the city. Over time many reasons entered into this migration from east to west. Probable reasons for this happening had to do with moving away from industrial and commercial areas, moving to areas were you could gather your congregation, or moves to where the congregation was moving as repeated cycles of growth had already demonstrated.

[49] Barker, Charles R. A Register of the Burying Grounds of Philadelphia. 5 volumes. Philadelphia, PA. unpublished, 1943, vol. 1, p. 4.

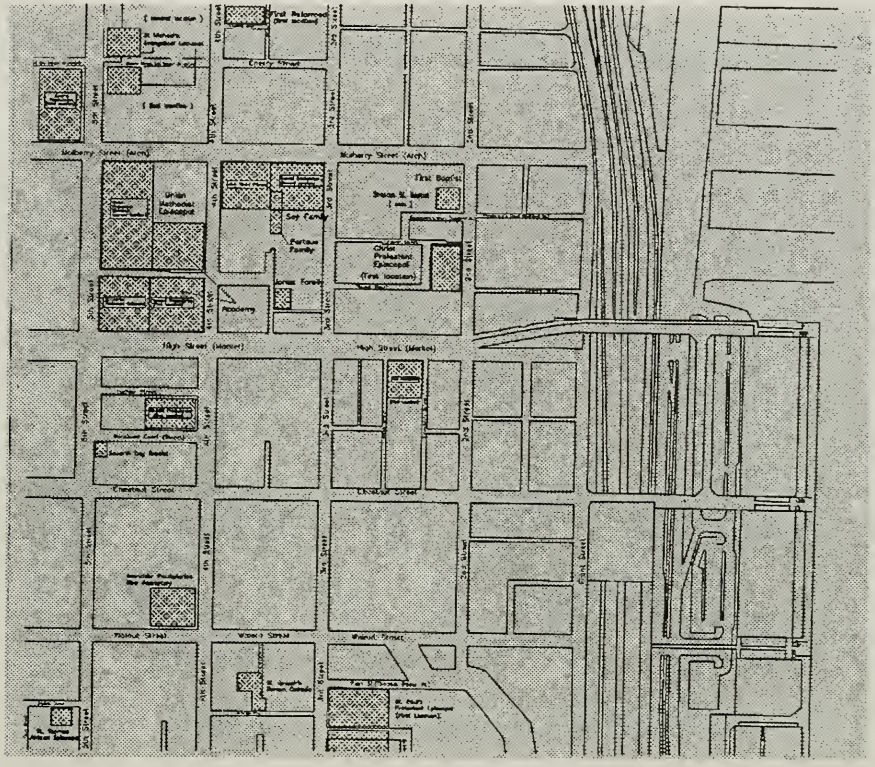


*figure 16 This plan shows a representation of the early cemetery locations and the eventual clustering that soon followed.*

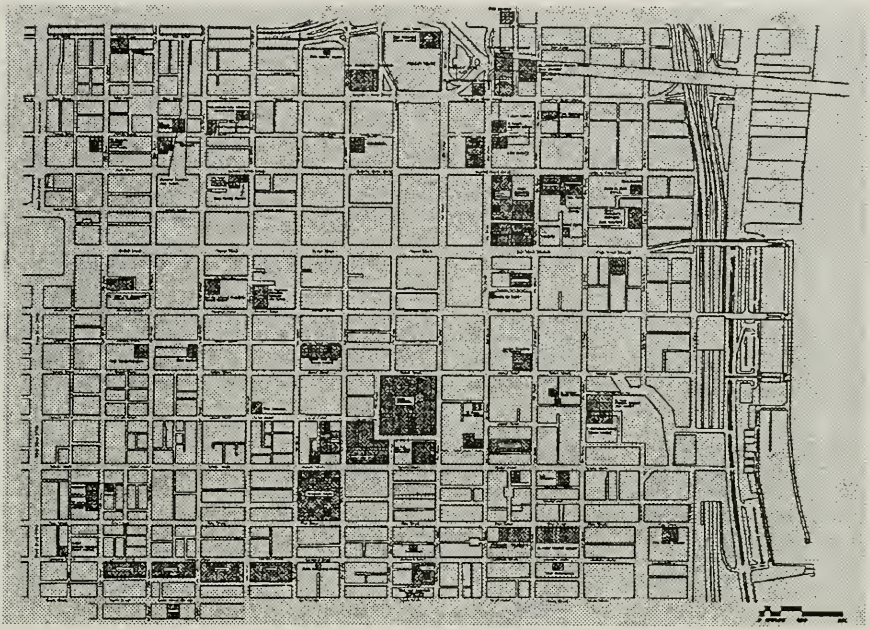


*Figure 17 As the city grew beyond 5th Street the cemeteries went north and south to the edges of the city initially along Arch, then Race & Vine, and eventually down to Lombard and South St.*

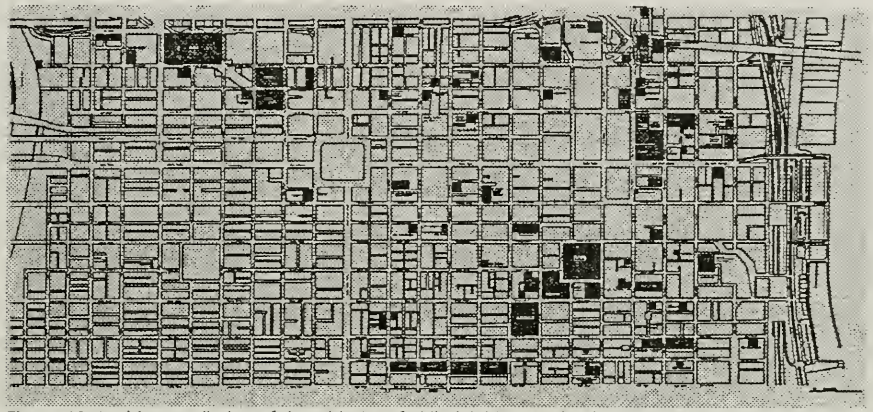


*Figure 18 In this overall plan of the Old City of Philadelphia one clearly sees the areas of heavy concentration of cemeteries. The Northeast quadrant held the original district. The city grew west and south. There are no cemeteries west of Fifth along market. In this stretch the cemeteries are located at the northern and southern boundaries of the city. West and North of Broad are a few early cemeteries that quickly disappeared after the law of 1866 prohibited further cemeteries within the city limits. Finally, as South and West of Broad Street was developed mostly after this law was passed, there is only Epiphany Protestant Episcopal ( see individual plan ) that was purchased in 1834 and sold in 1896.*

The first ring of growth included the two early groups of worshippers: Arch Street Friends that had been established in 1690 and Christ Church which was established in 1695. These two structures and their burial grounds are within one block of one another.( figure 16 ) Other groups such as the First Presbyterian ( 1707 ) and the Seventh Day Baptist (1716 ) would soon also cluster in the same area.

Three out of the five Family Burial Grounds I discovered are also arranged in this early clustering. The Say Family (1724) Jones Family ( 1763 ) and Porteus Family (1840 ) are also located in this area. The information to document the origins of these three sites is very minimal. I have left the dates for these as Barker had them for lack of any other method to authenticate any earlier existence, but by their grouping I would assume that the Porteus family must have existed in some other form at an earlier time. The reason for this is that the basis that Barker used for authenticating dates are based on interments that were documented by the Board of Health from the 1840 files. Even though there may have been burials by the 1840, the burial fashion was to move out to the rural cemeteries along the Schuylkill. The location of this family ground would presume it to be of much earlier period.

As the city grew beyond 5th Street the demands for central land made it impossible for the placement of cemeteries along Market Street. From this point forward there would no longer be cemeteries along the High Street. The cemeteries and churchyards would now be located in less desirable locations along the main spine. Cemeteries would mostly be located at the northern and southern edges of the

city. Initially there would be locations along Arch, then Race & Vine. During the construction of the Commuter Rail Tunnel in 1980, remains of the, long forgotten, First African Baptist Church and burial grounds were discovered.[1] Along the southern perimeter of the city there would be two boundaries, initially along Spruce and Pine Streets centered around Washington Square that also served as a public cemetery, and finally along Lombard and South Streets. ( figure 17)

The growth of the city continued filling in from east to west. The demand for prime real-estate prevented the establishment of any cemeteries along what would become the municipal core of the city at Market and Broad. There had been minor development west of Broad Street and most of this had been north of Market. ( figure 18 ) The majority had been Friends Meeting Houses and some city facilities along the Schuylkill. Fewer still were south and west of Broad Street. In fact, only one churchyard had managed to get established in this quadrant of the city. Epiphany Protestant Episcopal (see individual plan ) had been established with the purchase of land in 1834. Epiphany would face the fate of most churchyards in prime real-estate locations, it was sold in 1896.

Furthermore, a new development had taken place in Philadelphia regarding cemeteries and churchyards. The law of 1866 would critically alter the Cemetery Landscape in Philadelphia.

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[50] Cotter John L.. The Buried Past: An Archaeological History of Philadelphia. Philadelphia, PA: University of Pennsylvania Press, 1992, p. 284.

## Graveyards of Philadelphia: Law of 1866

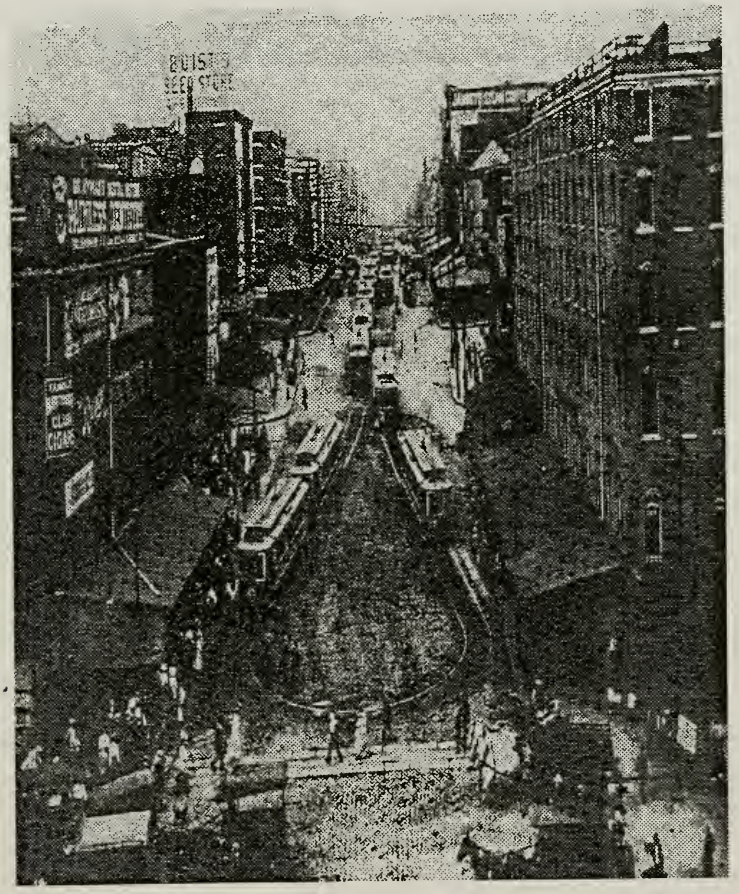

*figure 19 Early view of Market Street at Front where various denominations centered their early congregations. Note the level of development West on Market Street. ( Gough p. 272 )*

Philadelphia had experienced exponential growth since its founding. The Civil War had established Philadelphia as an industrial might. The population for the 1870 Census was listed at just under 700,000. The construction boom had been continued, on and off again, so that by the end of the Civil War there were more than 145,000 buildings in the city.[51]

All of this made for the standard statistics indicating overcrowding and sanitation problems. Concerns for sanitation had became a major challenge to the Board of Health with the constant epidemics and imported diseases that so decimated the population. Cholera had been first encountered in India in 1817 and had lost very little time in making it to America. In 1832, a major epidemic struck the East Coast arriving in Canada and making its way to Philadelphia in the summer. By October of that year 3000 were infected and a thousand were dead![52] The city churchyards and cemeteries were quickly filled to capacity.

With continued epidemics concerns for the remaining populace started to mount. Small pamphlets were published decrying the continued burials of contaminated bodies surrounding the city of the living. New York had prohibited burials within the city in 1823[53] A pamphlet authored by Atticus gave Philadelphians alarm:

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[51] Weigly, p. 422.

[52] Weigly, p. 299.

[53] Wickes, Stephen. Sepulture: Its History, Methods & Sanitary Requisites. Philadelphia, PA: P. Blakiston, Son & Co., 1884, p. 112.

> *"...It has been so universal in former ages, to have the places of burial without the walls of cities, that the fact of those in Philadelphia being found in the most densely populated parts, would seem to require some explanation, to redeem the character of the early settlers from an imputation of thoughtlessness. The explanation is a simple one. Philadelphia was originally built along the margin of the Delaware; its fashionable street was next to the river, and the whole extend for many years was bounded by Second or Third Street; the graveyards are all beyond those precincts, except, perhaps that of the Swedes. The streets above Second were unpaved; carriages were extremely rare, and to have gone further than Fourth or Fifth streets would have been almost impracticable in winter and early spring weather; we consequently find several religious societies established their cemeteries at those points, without due consideration for the natural increase of population, or possibly not anticipating that in the course of a few years the town would extend from the Delaware to the Schuylkill.- The result so little anticipated has come upon us, and we are living surrounded by the dead. As if this first error had not even yet been visible to the citizens, every subsequent attempt to fix upon scites [sic] for burial, with but one exception, has been attended with the same want of foresight; the borders of the city have been selected, and before the grave yards have been half filled, the surrounding squares have been built up with substantial tenements. Shall we perpetuate this evil, or by an act of wholesome legislation, to take effect gradually, shall we aver serious ground of complaint from the minds of those who are to come after us. The writer in this place forbears to enter into particulars of those cases of wanton desecration which have disfigured the annals of Philadelphia; they are too recent not to have left strong impressions on the minds of the citizens, who have doubtless come to the conclusion that what has occurred may occur again; that their own remains may be disturbed by the ruthless hand of speculation, if care is not now taken to provide against it..."*[54]

By all accounts there was considerable concerns about health conditions. Atticus goes on to extol the virtues of the Jewish faith for not allowing interments to take place within "cities of the living". In this very long paragraph Atticus pinpointed problems to which I have alluded to and to problems which were to come. The fact that the city was not planned to take into account its burial practices, was not missed by its residents. The continued building of the city surrounded by cemeteries was something that, given the understanding of the times, could not be tolerated.

[54] Atticus. The Subject of Interments Within the City of Philadelphia: Addressed to the Serious Consideration of the Members of Councils, Commissioners of the Districts, and Citizens Generally. Philadelphia PA: William Brown Printer, 1838, p. 6.

In fact, my research has shown that the city had grown to include at least 85 burial grounds associated with religious institutions or designated as such by the City to accommodate public nondenominational cemeteries

The fear of Cholera and continued epidemics eventually forced the hand of the Board of Health to come out with *Sanitary Measures* to be implemented, regulating an assortment of conditions, that were thought could contribute to the spread of Cholera and other diseases:

> *"The character of nuisances removed were 19 in number , and are classified under the following heads: privies cleaned, housed cleaned, houses closed, yards cleaned, cellars cleaned, privies purified, ponds filled or drained, hog pens removed, stables cleaned, filthy lots cleaned, filthy alleys cleaned, manure heaps removed, streets and gutters ordered cleaned, courts ordered cleaned, slaughter houses cleaned, sinks cleaned, vaults cleaned, rag and bone shops closed, burial grounds closed."*[55]

In all 6573 offenses in the greater city were corrected, 2621 offenses, in the city proper. The cemeteries removed were in Moyamensing.

Burial fashions had changed in Philadelphia like they would in all major American cities and in Europe. The rural cemetery made its way into Philadelphia when Joseph Sims' former residence, *Laurel Hill*, became the premier burial site in the city in 1836[56]. By 1840 Eli K. Price had established William Hamilton's renowned mansion, *The Woodlands*, into Woodland Cemetery.[57] These two cemeteries located on the Schuylkill River would vie as the final resting place of the social elite of Philadelphia

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[55] Board of Health Statistics of Cholera with the Sanitary Measures Adopted by the Board of Health, Prior to, and During the Prevalence of the Epidemic in Philadelphia, in the Summer of 1849. Philadelphia, PA. King & Baird, 1849, p . 15.

[56] Weigly, p. 286.

[57] Rosenthal, Leon S. A History of Philadelphia's University City. Philadelphia PA University of Pennsylvania Press, 1963, p. 13.

Society. The initial attraction of these cemeteries lay in their beautiful grounds and bucolic setting along the river.( figure 20 & 21 ) The landscape movement, inspired by Downing, was now sweeping the city. Other cemeteries soon followed by opening their rural havens.

Due to this new fashion in cemeteries and given the conditions of the cities people started moving the buried remains out to the country. The Board of Health,

> *"Resolved , That no further permits be granted for the removal of dead bodies from one burial ground to another, until otherwise ordered by the Board."*[58]

Continued request had been made to the board on a weekly basis, for permits to remove the remains and this "led them to inquire into the evils that might follow such disinterments, especially during the prevalence of an Epidemic, from the inhalation of the noxious gases, emanating from the decomposing bodies, by those who are compelled to reside in the neighbourhood of grave yards." [59]

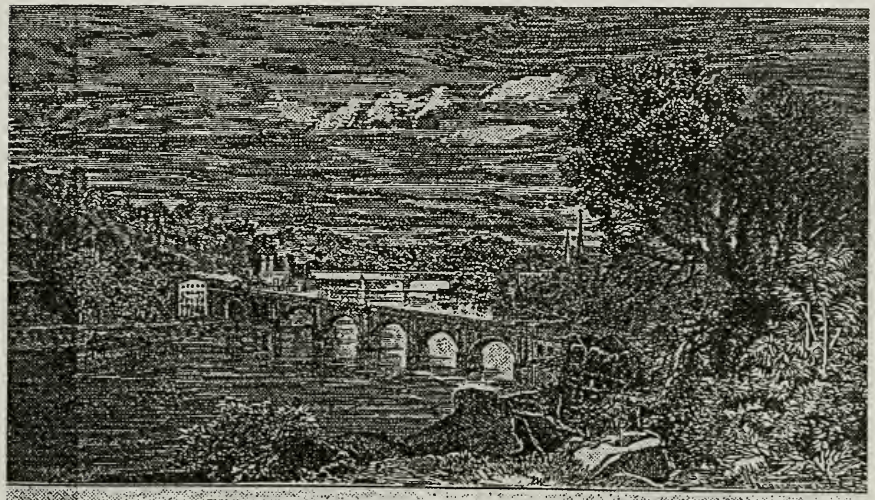
The eventual conclusion to all these events came on May 25, 1866, when the law regarding cemeteries, dating from 1602, was amended to read as follows:

> 1.. Location. No cemetery or place for burial shall be erected for such, kept, maintained, or established within the city unless:
>
> a. It was established and in use for such purpose on the 25th day of May, 1866, or
>
> b. It was heretofore or is hereafter specifically authorized by ordinance.[60]

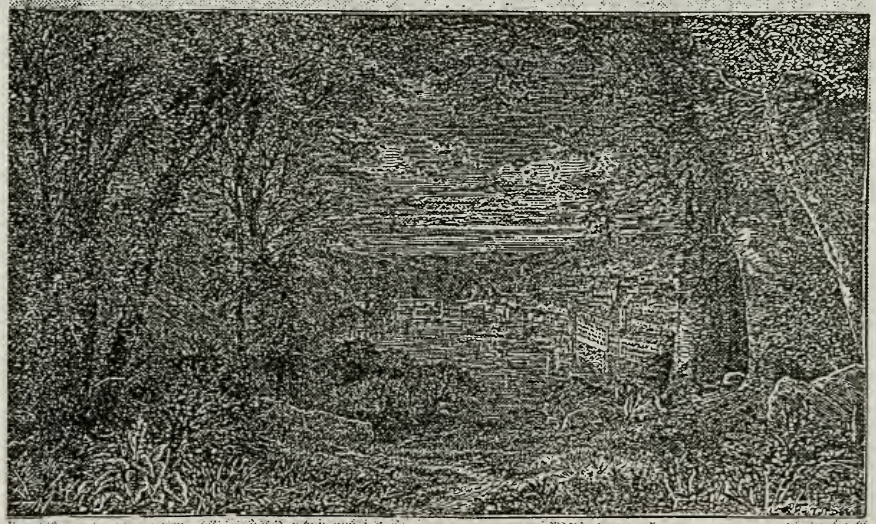
[58] Board of Health, 1849, p. 22.

[59] Board of Health, 1849, p. 22.

[60] Municipal Code City of Philadelphia. Supplement # vols. 1 & 2, Chapter 14 Zoning & Planning. 1983, p. 845.



THE SCHUYLKILL RIVER FROM NORTH LAUREL HILL.



UP THE SCHUYLKILL, FROM WEST LAUREL HILL.

*figure 20 & 21 Two early view of showing bucolic nature during the early days of the Schuylkill River.*

With fear of death from unknown diseases, the growing trend for rural cemeteries and the rising values for commercial land in the city the process was now in place for the sale and removal of inner city cemeteries. This process would take over a hundred years to fully change the landscape of the city. In appendix A there are a number of articles that document the phenomenon of cemetery removals well into 1976.

## *Graveyards of Philadelphia: Aftermath of the Law of 1866*

Today ten cemeteries out of 85, identified, remain in Philadelphia Center City.. The remaining Cemeteries are:

1. Christ Church Churchyard *
2. Christ Church Graveyard *
3. St. Peter's Protestant. Episcopal *
4. St. Paul's Protestant Episcopal
5. Holy Trinity*/St.Mary's R C *
6. St. John the Evangelist R.C.
7. St. Joseph's Roman Catholic
8. Third Presbyterian ( Old Pine ) *
9. First Presbyterian
10. Mikveh Israel *

Of these only those asterisked have true burial yards. Holy Trinity is the only church to possess a shared burial yard and have its own church yard within the field of study. The others have remains of burial properties or have utilized courtyards for interments in the past, but these are not in clear evidence today. So in fact, there are only seven remaining burial landscapes within the central city. The others present the traditional view of a religious edifice in the city scape.

The balance of cemeteries and church yards were removed over time for a variety of reasons. Initially there were concerns for public safety, but slowly the other relevant factors entered into the equation. With dwindling congregations and rising costs many of the churches moved and established new centers for growth within the greater Philadelphia area. They used the profit from the sale of very valuable land to establish multiple congregations in what eventually became the suburbs. Cemetery

fashions changed and people wanted to be buried in greener pastures that due to demand were soon as crowded as the original cemeteries. The changing demographics moved people away from the industrial cores and as people moved many took the remains of their relatives with them. Immigrants who represented 27% of the population during the 1870.[61] Census and who worshipped as large blocks in the inner city were assimilated into the culture and diffused into the larger city. Some religions just fell out favor and were abandoned by congregations. Certainly there are very complex reasons involved here that cannot be properly served by this research, but will no doubt be the subject for others to pursue.

Many of the reasons that apply for the elimination of burial grounds, apply in reverse for their survival. The remaining burial grounds and associated churches or temples have survived against all the odds, due to their tenacity and tradition. Many of these remaining sites hold the remains of the most historic patriots in the creation of this nation. Benjamin Franklin's remains and that of many other important figures in Revolutionary America lie at Christ Church Graveyard.( figure 22 ) The remaining burial grounds are among the oldest in the city. The Board of Health would have found it difficult to request the closure of cemeteries, for health reasons, where the majority of the inhabitants had been buried for over a century. It is true that these cemeteries still received interments and some still do, but the clout and importance of these institutions served to bring the focus of the general community to bear on

[61] Weigly, p. 422.

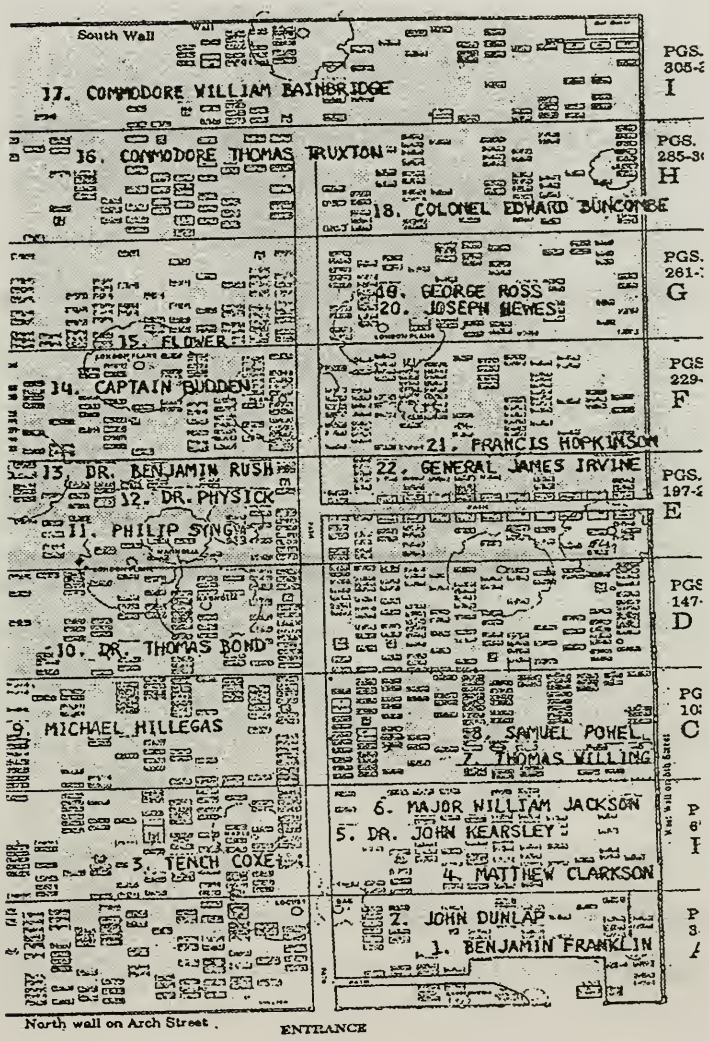



*figure 22 Christ Church Graveyard on Arch & 5th noting some of its personages. (Christ Church Archives)*

municipal politics for their survival.

Christ Church is as strong an institution today as it was at its founding. It survives due to its dual role of National Shrine and Parish Church. While its membership was never large, it has numbered in the 500 range for over fifty years.[62] Its membership extends into the various states of the Delaware Valley, with over 30 % coming from New Jersey.[63] ( figure 23 )

All the remaining burial grounds have the commonality of belonging to very strong institutions. These institutions now hold these properties as common holdings of the collective heritage of their faith. Besides being a part of strong institutions these burial grounds serve the role of national focus. All these burial grounds represent their faith and a unique example of each of these in one of the earliest major cities in this country. Like Christ Church the congregations are composed of people that came from near and far to share the experience of their heritage and to see this history of their institutions like others have before them.

One institution never questioned the longevity of their final resting place. Mikveh Israel Cemetery is in many ways very much like all the other examples that have survived. It has had a continuous strong organization to guide it through its

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[62] Gough, Deborah Mathias. Christ Church, Philadelphia. The Nation's Church in a Changing City. Philadelphia, Pa: University of Pennsylvania Press, 1995., p. 353

[63] Gough, p. 355.

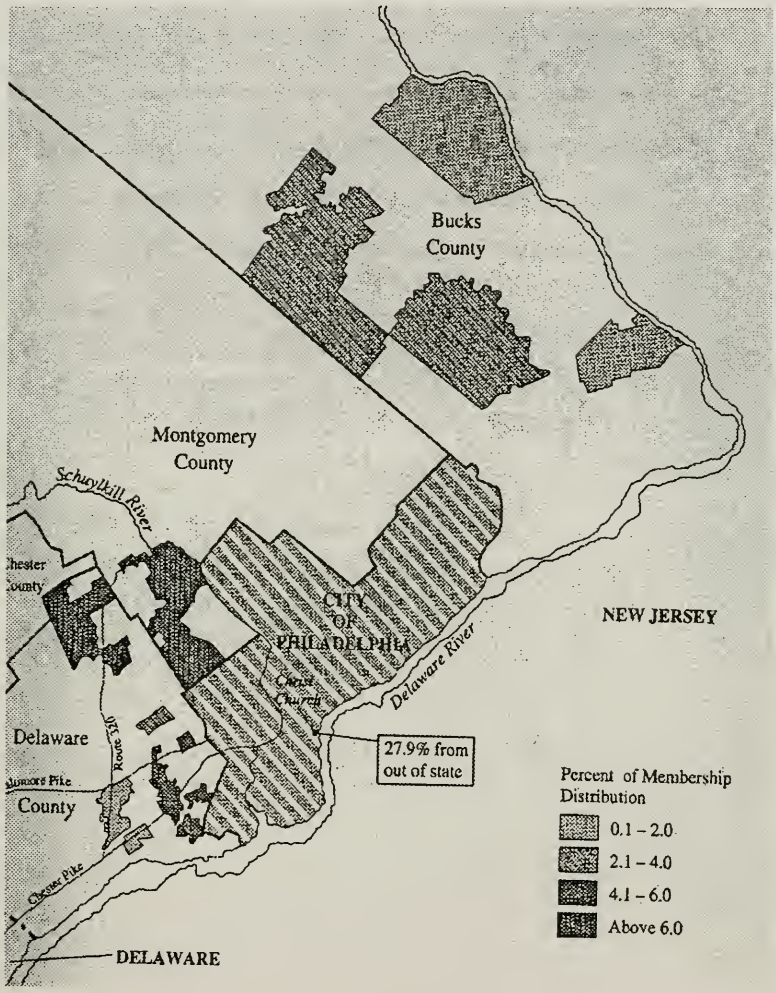


*figure 23 Christ Church membership outside Philadelphia. (Gough p.357)*

history. It has major Philadelphians from before the revolutionary period buried within its walls to assure its place in history. It has been recognized as a National Shrine by Congress[64] . It is a Jewish World Heritage site tracing the migration of the first Jewish settlers in this country. In the following chapter we will understand some of the differences in the character of the survival of the cemetery at Mikveh Israel.

[64] See appendix B

# Chapter 3

## Mikveh Israel Cemetery - History

*figure 24 Gated entry to Mikveh Israel Cemetery. (Fund Raising Brochure Cover Mikveh Israel Congregation)*

The earliest record concerning Mikveh Israel Cemetery, which is the oldest Jewish Cemetery in Pennsylvania, and the third oldest in the United States, dates from 1738. It has been referred to as the Spruce Street or the Portuguese and Spanish Hebrew Cemetery.

Its history is important, and it is in part the reason of its survival. The story goes back to twenty six years before William Penn founded Philadelphia in 1682, a few Jews were trading with native Americans along the South River of the New Netherlands (later known as the Delaware).[65] The commerce minded Dutch had wrested this territory from the Swedes; and young Jews with official permission to travel and barter ventured south from Dutch held New Amsterdam to scout new sources of furs.

The Jewish community in New Amsterdam numbered some two dozen who had first arrived in the trading post on the Hudson River in the Autumn of 1654. Exiles from Brazil, they had gained permission to stay in Manhattan from the Dutch West India Company, sponsor of the colony. In time, a handful of adventurers from Jewish communities in Holland, London, and Dutch held islands of the Caribbean made their way to New Amsterdam. Some moved on to Newport, Rhode Island; others explored the *South River* (Delaware River) area for commercial possibilities.

The British took New Amsterdam from the Dutch in 1655 and named it New York. Jewish fears that they might be restricted under the British were soon put to

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[65] Wolf, Edwin, and Maxwell, Whiteman, The history of the Jews of Philadelphia from Colonial times to the Age of Jackson. Philadelphia: Jewish Society of America, 1955. p. 9.

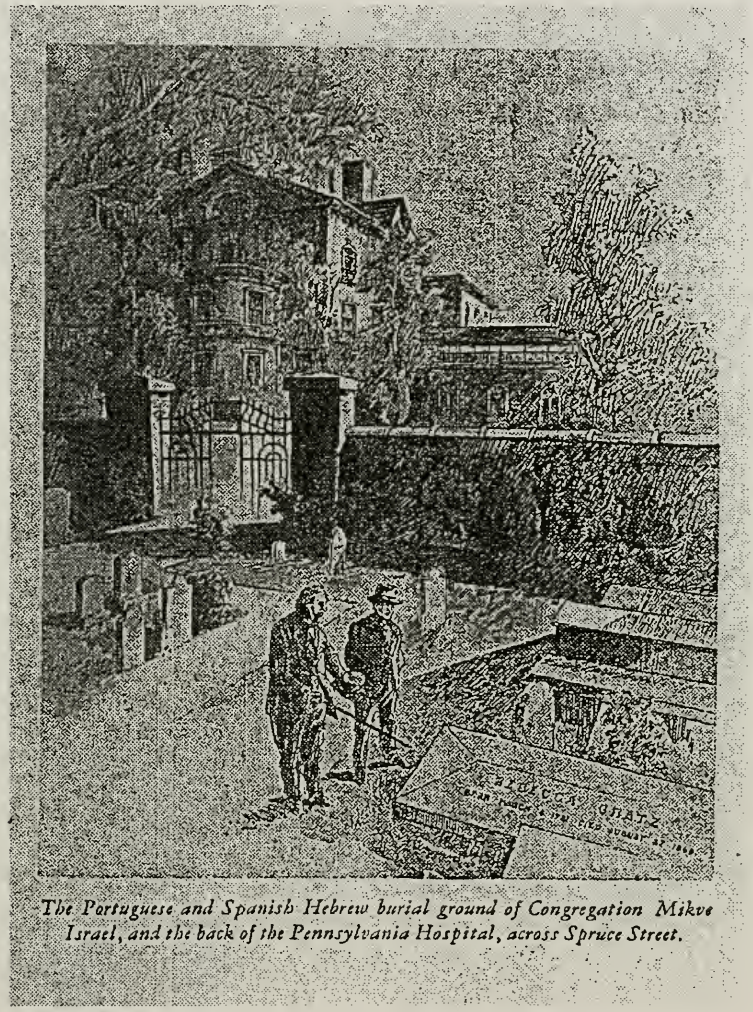
rest when the King decreed that all persons who behaved themselves were free to roam the British colonies.

On March 4, 1681, King Charles, II signed the patent that granted William Penn, the land between New York and Maryland, west of the Delaware River. Penn informed the King he wished to embark on a "Holy Experiment": he would establish a "Great Towne."

Jewish trading agents from New York took note of Philadelphia's growth. Properly located midway along the colonies, Philadelphia grew faster than any other city. One of them was a New York born merchant. Nathan Levy came to Philadelphia in 1737 to build a business. A few other Jews followed him, but for many years the Jewish colony did not number the ten men required to hold religious services.

Nathan Levy had lived in Philadelphia less than a year when one of his children died. He appealed to William Penn's son, governor Thomas Penn, for a private place *away* from the city to bury his child. Penn agreed to the request and allowed Levy to purchase a small plot on the north side of Walnut Street between 8th and 9th, to be enclosed with a "fence of boards...an area characterized by woortleberry bushes and cows grazing in open fields."[66] Two years later, Nathan Levy established a permanent cemetery on Spruce Street between 8th and 9th streets which Thomas Penn ordered

[66] Pennsylvania Land Grants, 1684-1772.



*The Portuguese and Spanish Hebrew burial ground of Congregation Mikve Israel, and the back of the Pennsylvania Hospital, across Spruce Street.*

figure 25 Old loose illustration from Pennsylvania Historical Society.

to be held in trust as a burial place for Hebrews. John Lukens, the official surveyor of the Province, drew the plan for the site.( figure 26 )

The cemetery in 1740 was a plot 30 feet by 30 feet. In 1752, Levy applied for a burying place for his family and received an additional grant of land north of the first plot. In 1765, Mathias Bush acquired a grant from the land office that created the cemetery that exists today. It covers an area roughly 60 by 130 feet.

The appearance of the cemetery underwent several changes in the course of years. Nathan Levy enclosed it with a low brick wall in 1751 to protect the gravestones from "many unthinking people in the habit of setting marks (on the stones) and firing shots." [67] In 1803 a new higher wall replaced the colonial brick. Wrought iron gates were added and a sandstone marker was erected telling origins of the cemetery.

At the close of the American Revolution, management of the burial ground was placed in the hands of the Congregation Mikveh Israel, first through a trusteeship arranged by the Congregation and then, in 1828, by an act of the Legislature of the Commonwealth of Pennsylvania, which granted legal ownership of the cemetery to Kaal Mikveh Israel (Congregation).

[67] Wolf, Edwin, and Maxwell, Whiteman, The history of the Jews of Philadelphia from Colonial times to the Age of Jackson. Philadelphia Jewish Society of America, 1955. p.25.

Nathan Levy's tomb, dated 1753, bears the oldest inscription. While there are records of 361 burials, it is estimated that as many as 500 people may be interred.( figure 27 ) The reason for this lies in rights of burial. Many Jewish families, who were not in good standing for reasons of marriage, or other religious problem were not allowed burial in hallowed grown according to Jewish law. Under the cover of night many unauthorized burials took place to avoid detection.[68]

Many notable Philadelphians are buriend in the cemetery, among them the Gratz family who made a fortune trading with native Americans. Simon Gratz was one of the founders of the Pennsylvania Academy of Fine Arts. Soldiers of the Revolutionary War and the War of 1812 are also buried at Mikveh Israel Cemetery.

The cemetery ceased to be a regular place of burial in 1886 with few exceptions of rabbis and their spouses. Josephine Etting of Baltimore was buried in 1913. She had reserved her place 50 years before.[69]

Today the cemetery is a reminder of another Philadelphia. Within its brick walls lies the history of the Jewish Community. Its solitary tree shades, like an oversize umbrella, the tombs and monuments of the past. This postage size lot is totally surrounded by a multitude of buildings representing a variety of enterprises and Pennsylvania Hospital. It is quite surprising that this lot was not offered for sale or was

[68] Elmaleh, Rev. L. H., and J. Bunford Samuel, The Jewish Cemetery Philadelphia 1902. p.12. (brochure at the archives of Mikveh Israel)

[69] Elmaleh, Leon, The Jewish Cemetery. Philadelphia: Jewish Society of America, 1962. p.14.

developed for municipal purposes. Today, what remains is a testament to the survival of cemeteries in Center City.

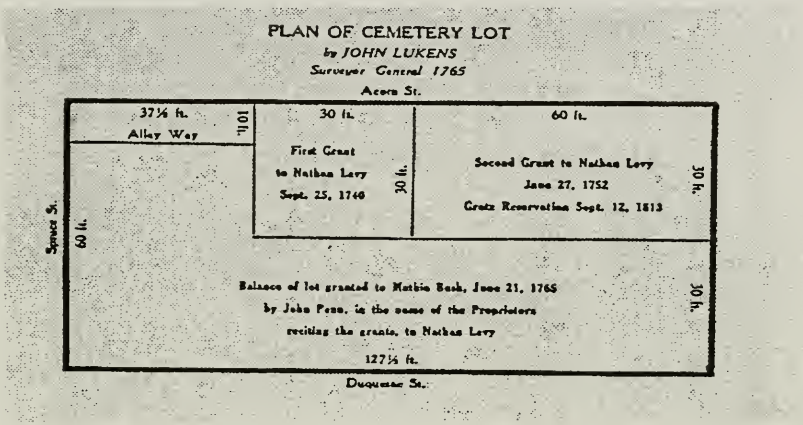



*figure 26 Plan of cemetery lot by John Lukens,* 1765. *(Mikveh Israel Congregation Archives)*

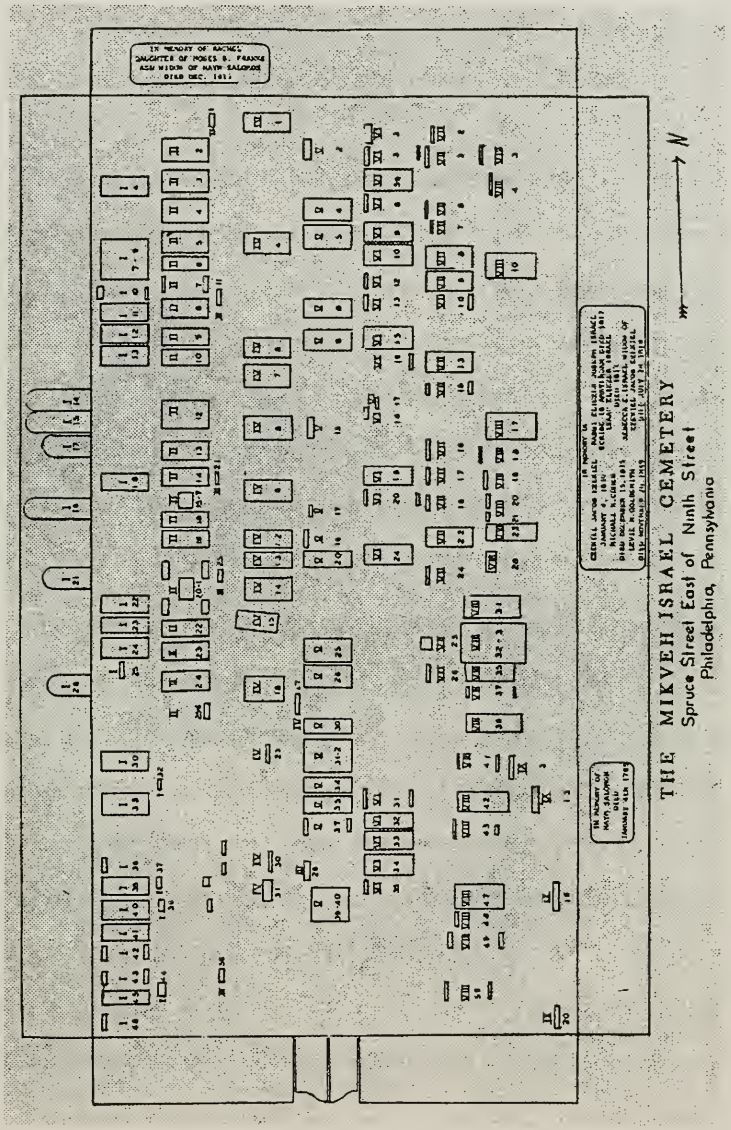



*figure 27 Modern burial and monument plan. (Mikveh Israel Congregation Archives)*

## Mikveh Israel Cemetery - Reasons for Survival

It would be logical to assume that the same economic pressures that came to bear on other congregations and caused them to sell or relocate were also at work on the Jewish community. The parcel of land of Mikveh Israel, however small and separated by alleys, grew to be in the center of a commercial Philadelphia that had not been foreseen by its founders. This parcel must have been of interest to many commercial developers, in particular, to the Pennsylvania Hospital that practically surrounds the current cemetery. Whatever negotiations may have existed for the acquisition of this parcel I have not been able to discover in my research.

Sociological pressures like economic pressures are determining factors in the existence of cultural institutions. The Jewish community that flourished in Philadelphia during the 18th and 19th centuries never reached the size to warrant the multiple structures seen in other religious groups. As a consequence, there were no new buildings or the relocation of synagogues to accommodate the moving demographics of the Jewish community. In fact, only two Synagogues were in existence in Philadelphia until the late 19th century. The Mikveh Israel Synagogue represented Portuguese extraction ( Sephardic ) and the Rodeph Shalom Synagogue served the German-Dutch later arrivals who were more Orthodox. [70]

[70] Wolf, Edwin, and Maxwell, Whiteman, The history of the Jews of Philadelphia from Colonial times to the Age of Jackson. Philadelphia: Jewish Society of America, 1955. p.225.

These two Synagogues represented the core of the Jewish population of Philadelphia, and even though each congregation had its principal cemetery and eventually, additional locations throughout the region, Mikveh Israel Cemetery represented the original efforts of the early Jewish pioneers in Philadelphia.

There was no doubt that the socio-economic factors that had been reasons for the relocating or the selling off of burial grounds for financial profit or as a way to accommodate the migration of religious communities, had eliminated the majority of center city cemeteries. These removals may have affected the management, but not so as to cause the elimination of the Mikveh Israel Cemetery. Certainly there were other small cemeteries that represented small congregations or sects of worship that had perished over time. Their absence pointed in yet another direction. For this reason, the answer as to the Mikveh Israel Cemetery's survival had to be because of its religious dogma.

Various indications in religious writing pointed this out. In the Talmud 29A Megillah "A cemetery must not be treated with disrespect", it adds to the ritual of life and of death. Here we see the importance that is placed in the Jewish religion on caring for the remains of the dead. Part of the religious ceremony of Rosh Hashanah incorporates family visits to the cemetery so as to remember the dead and maintain their burial ground.[71]

[71] Birnbaum, Philip, Encyclopedia of Jewish Concepts, Hebrew Publishing Co. New York: 1979, p. 84.

The Jewish community and the Jewish faith are intertwined. It is the community that defines the faith according to words of the Talmud. "The proper burial of the dead has been regarded as a religious duty resting upon the entire community."[72] This is particularly explicit as the Jewish faith allows no cremation. In classic times bodies were buried directly in the soil from which they came. Modern health laws and burial economics have caused modern burials to take place in coffins. It was tradition that the dead be buried outside the city limits. Finally, this ritual is further consecrated by the custom of placing a bag of soil from Israel under the head of the deceased as the "soil of Eretz Ysrael atones" (Deuteronomy 32:43).

Therefore one comes to the conclusion that the community and its faith had caused the survival of this cemetery. This place that contained the remains of historic notables and was a cornerstone of the American Jewish Community had survived because of its inherent traditions and rituals regarding life and death.

In a lengthy interview with Rabbi Albert E. Gabbai at the Mikveh Israel Synagogue, we discussed religious reasons for the survival of Mikveh Israel Cemetery in light of the disappearance of other religious cemeteries in Center City. In essence, he agreed with the reasons for the survival of the cemetery already described and added some additional ones. His main comment had to do with the religious fact that hallowed land was hallowed forever. Once Jewish bodies were placed in a cemetery, there were very few reasons for their removal. Consecrated land could not be sold by a Synagogue unless burials had never taken place or by defacto rulings against a

[72] Jacobs, Louis, The Jewish Religion, New York. Oxford University Press, 1995, p. 114-116

Synagogue by a municipality. Eminent domain could lay claim to lands that had served as a cemetery, and this would cause a removal of bodies from one Jewish cemetery to another. This in fact, had occurred on two other Jewish cemetery sites outside of the study area. His main point was that there were very specific laws governing Jewish cemeteries and interments that precluded them from doing otherwise and this was not the case in other religions.

The search for the reason for the survival of this cemetery had reached an end. I say it reached an end because there were reallly multiple reasons that created the survival of this little plot of land. There was no doubt that the Jewish Community, through its faith, had been the principal reason for the survival, but chance had also played into its survival. Had the city required this land for any purpose, it may well have not survived.

Negotiations realized an agreement in 1959 that granted Historic Status by the Federal Government. The Federal Government entered into a cooperative agreement with the Mikveh Israel Congregation that included the site into the Independence National Historical Park[73] and allowed the National Park Service to show the site while not assuming any responsibility for maintenance or management.( see appendix B ) This final act assured that the possibility of demolition, changes to the site, or sale be approved by the Federal Government through auspices of the National Park Service.

[73] Greiff, Constance M. Independence: The Creation of a National Park, Philadelphia, PA University of Pennsylvania Press, 1987, p. 23.

## *Conclusion*

I have approached this study along the lines of a landscape historian. There could be other approaches, such as those of the antrhopologist or the social economist. After being involved in a number of projects dealing with Philadelphia I chose to study cemeteries and came to understand the importance that they held in this city. Philadelphia, I would discover, had contained one of the highest densities of cemeteries in the country.[74] In my search to discover the existence of this invisible landscape I have skirted subjects that could have helped solidify my position, such as ethnicity and issues of the cartography of non existing places, for fear that they would take over the project. So now, I come back to these points of view in an attempt to synthesize what I have discovered with socially relevant themes that are yet to come.

The mapping of this invisible landscape recreates for me a sense of the incredibly rich texture that evolved over time in the city of Philadelphia and was relocated maybe for as simple a reason, as Bender puts it, "to reduce the opportunity of desecration."[75] The fact remains that these cemeteries are gone, and those that remain inspire a certain sense of belonging to the greater culture. The existence of two hundred year old trees next to two hundred year old gravestones makes a *space* into *place*.

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[74] Zelinsky, Wilbur. Exploring the Beloved Country: Geographic Forays into American Society and Culture. Iowa City, Iowa University of Iowa Press, 1994, p. 283.

[75] Bender, Thomas. Toward and Urban Vision: Ideas and Institutions in Nineteenth Century America. Baltimore & London: John Hopkins University Press, 1975, p.84.

Meyer commented:

> *"cemeteries are far more than merely elements of space sectioned off and set aside for the burial of the dead: they are, in effect, open cultural texts, there to be appreciated by anyone who takes the time to learn a bit of their special language."*[76]

The mapping of these cemeteries has meant for me a way to revive boundaries that arose out of custom and usage in the local life of another century. Ryden describes modern maps "[as being] concerned only with the spatial distributions of things."[77] I hope I have brought out more. These hidden landscapes are bound by their meaning to culture and individuals. For if "we tie memory to the landscape, then in contemplating place we contemplate ourselves."[78]

Certainly, as the trends indicate, cemeteries of the future will be very different from what we have traditionally known. As fewer people utilize the traditional practice of interment, the remaining cemeteries may one day come to enhance the experience of living in manners reminiscent of Downing's era. Garreau reflects on the cities of the future in his Edge City:

> *In Edge Cities, there is still the occasional cemetery here and there. But if it is ever seen as "the first glimpse of Utopia," it is only a wistful real estate agent heaving a sigh, recalling the day when land was so cheap here, people buried their dead in it.*[79]

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[76] Meyer, Richard E.. Ethnicity and the American Cemetery. Bowling Green, OH: Bowling Green State University Press, 1993, p. 3.

[77] Ryden, Kent C. Mapping the Invisible Landscape Folklore, Writing, and the Sense of Place Iowa City, Iowa University of Iowa Press, 1993, p.37.

[78] Ryden, p. 40.

[79] Garreau, Joel Edge City: Life on the New Frontier. New York, NY Doubleday, 1991, p. 64

What Garreau does not consider in this statement is the tenacity of ethnic groups to cling to their traditions. The melting pot may well have assimilated the generations of Americans to consider new ways to deal with death and its consequences, but this is not necessarily true of its new immigrants. Traditionally, immigrants cling more strongly to their traditions as they immigrate.[80] This is the bond that makes them survive the hurdles before them. "Ethnic, racial, and religious diversity" are some of the bonds needed for the continuation of traditional cemeteries.[81]

As a naturalized citizen, I have always been fascinated by this country and its many ways. I have driven across 45 states, so far, always searching and discovering the various meanings of being an American. My travels recently took me to Deadwood, South Dakota, where I came upon yet another cemetery, Mt. Moriah, where Buffalo Bill and Calamity Jane are buried. Here, the "rural cemetery" plan in all its Victorian intricacies is curiously laid out on an impractical 45 degree slope as a reminder and a test of time of someone's great ambition.

Finally, another such reminder can be seen in Los Angeles. This capital of pop culture, that I used to call home, has invented itself with as much ease as Hollywood creates films. In this realm of movie stars and movie moguls, where Hollywood royalty reside, cemeteries have reflected the fashions and origins of this community. At Hollywood Memorial Cemetery they found their final resting place. Here among the tall palm

[80] Meyer, Ethnicity...., pp. 140-147.

[81] Zelinsky, Exploring..., p. 286

trees came to rest and be venerated the likes of Rudolph Valentino, Douglas Fairbanks, and Cecil B. De Mille. For many years this hallowed sanctuary of Hollywood's past did not command the attention of the new gentry. As a consequence of hard times its beautiful approach land was sold for mini-malls. Today, enshrined by the mini-malls, new fortunes are being made by the latest arrival of immigrants. Here, amongst the stars of yesterday, Russian Jews have placed their departed along with benches and barbecues that the extended families use when they come and visit. (figure 28 )

*figure 28 Hollywood Memorial Cemetery, new Jewish burials with laser images on granites and park benches for visitors.*

## *Original Location Maps of Old Philadelphia Cemeteries*

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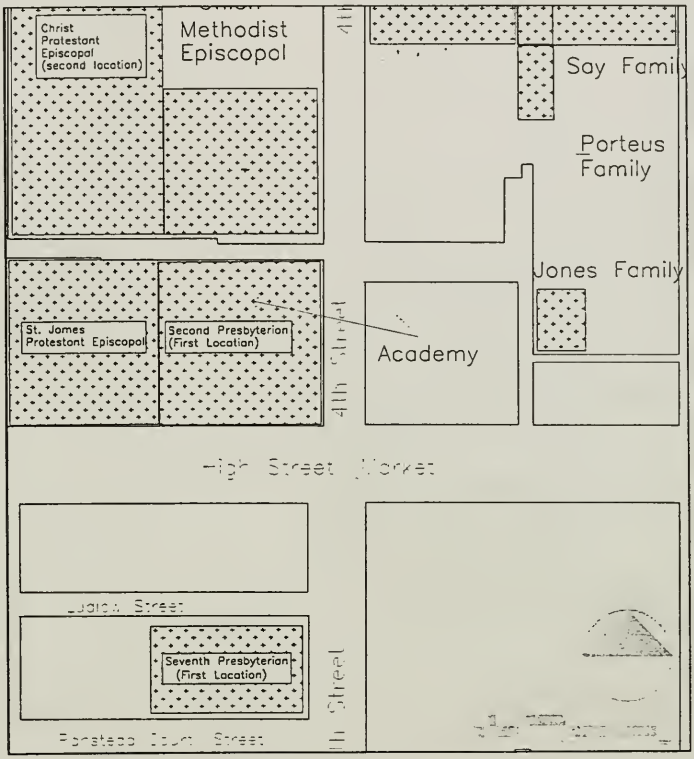
# Abbreviations

| | |
|---|---|
| ACH | American Catholic Historical Society |
| "ADA" | "American Daily Advertiser" |
| B of H | Board of Health Records |
| Baist | G. William Baist: Baist's Property Atlas of the City andCounty of Philadelphia, 1895 |
| Barnes | Barnes' Map of the Whole Incorporated City of Philadelphia, 1867 |
| Bromley | G.W. Bromley & Co.: Atlas of the City of Philadelphia, 1910 |
| C & H | Carey & Heart: "Plan of Philadelphia," 1832, and "Picture of Philadelphia," 1835 |
| C & L | Carey & Lea: "Philadelphia in 1824" |
| cem. | cemetery |
| deeds | Philadelphia Deed Book |
| "Eve. Bull." | "Evening Bulletin" |
| GSP | Genealogical Society of Pennsylvania |
| HSP | Historical Society of Pennsylvania |
| Hocker | Edward W. Hocker: "Germantown, 1683-1933" |
| Hopkins | G.M. Hopkins & Co.: City Atlas of Philadelphia, 1875 |
| ICAF | Inventory of Church Archives. Society of Friends in Pennsylvania |
| Jones | Jones & Company Atlas of Philadelphia, 1875 |
| L of P | Laws of Pennsylvania |
| Lake & Beers | D.J. Lake and N.S. Beers: Map of the Vicinity of Philadelphia, 1860 |
| Ord. Phila. | Ordinances, City of Philadelphia |
| PCD | Philadelphia City Directory |
| Pa Arch | Philadelphia Archives |
| Pa Ger. Soc. | Pennsylvania German Society |
| "Pa Mag." | "Pennsylvania Magazine of History and Biography |
| Paxton | John Adams Paxton: "Strangers' Guide," 1811 |
| Procs. | Proceedings |
| Pub. Led | Public Ledger |
| S&W | Scharf & Wescott: "History of Philadelphia" |
| Scott | Scott: Map of the Consolidated City of Philadelphia, 1855 |
| Sidney | J. C. Sidney: Map of Philadelphia, 1849 |
| Smedley | Samuel L. Smedley: Atlas of Philadelphia |
| Tanner | Tanners "Stranger's Guide." |
| Westcott | Thompson Westcott: "History of Philadelphia" |
| White &'Scott | Rev. William P. White and William H. Scott: "The Presbyterian Church in Philadelphia" |
| wills | Philadelphia Will Book |




| | |
|---|---|
| Name: | Academy (referred as the Cradle of Churches" |
| Location: | Fourth Street, West side, North of Market |
| Sources: | Thompson Westcott, Historic Mansions of Philadelphia pp. 155-170 |
| Maps: | C & L, 1824; Tanner, 1828, 1830; C & H, 1832, 1835; Jones Atlas of 1875 |
| Comments: | The Academy served as meeting house of early settlers in the early 1700's. Many congregations first met here and developed into their own churches in the city. An adjacent burial ground was part of the Academy property. By 1844 the property had been divided and part was owned by the University of Pennsylvania who demolished the old structure for new construction."The workmen dug up a number of coffins of all sizes." Public ledger August 13, 1844. |

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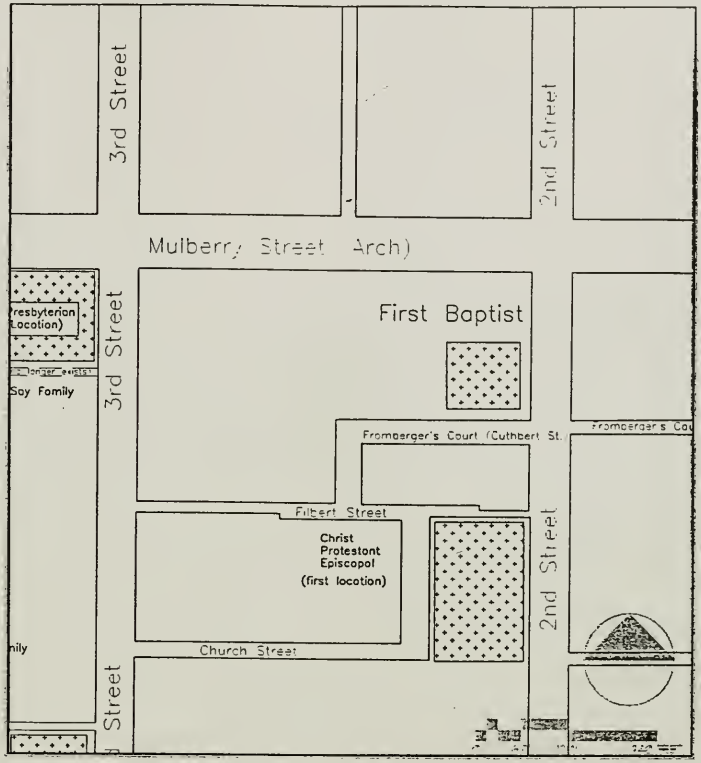


| | |
|---|---|
| Name: | **First Baptist** |
| Location: | Fromberger's Court ( Cuthberth Street), North side West of 2nd. |
| Sources: | B of H Papers 1825-32 |
| Maps: | Paxton 1811, C & L 1824, Tanner 1828, 1830; C & H 1832, 1835. |
| Comments: | This congregation was established in 1707 by the Pennypack Baptist Church. When a new building was completed in 1763 "every person who has subscribed toward the building of the meeting-house shall be buried in the grave yard for one dollar" W.W. Keen The Bi-Centennial Celebration of the Founding of the First Baptist Chruch of the City of of Philadelphia. |

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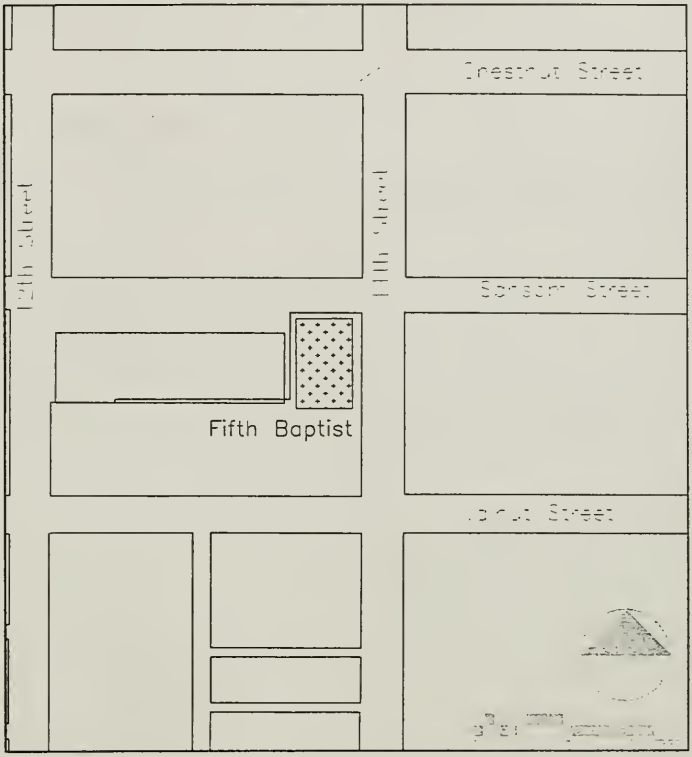


| | |
|---|---|
| Name: | Fifth Baptist |
| Location: | George (Sansom) Street, South side, West of 11th Street |
| Sources: | S & W, Vol II p. 1310; B of H - papers 1825-9, register 1838-50 |
| Maps: | C & L, 1824; Tanner, 1828, 1830; C & H, 1832, 1835; |
| Comments: | Ground purchased in 1825 and sold in 1852; remains moved that year to Laurel Hill. |

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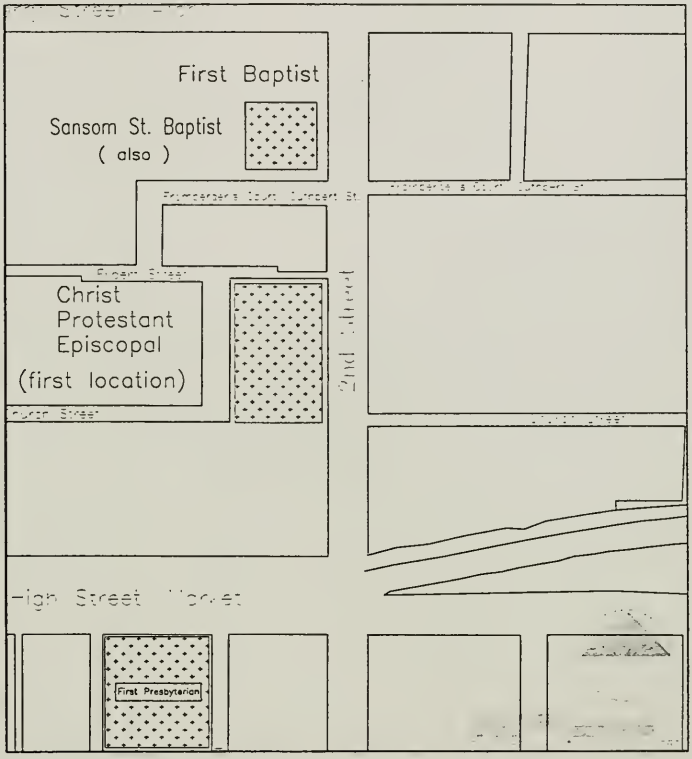


| | |
|---|---|
| Name: | Sansom Street Baptist (first location) |
| Location: | Lagrange Place (Ledger Place, then Cuthbert), North side, West of 2nd Street. |
| Sources: | Board of Thompson Westcott: Hist. Scrap Book; IV, p. 90 |
| Maps: | C & L, 1824; Tanner, 1828, 1830; C & H, 1832, 1835; |
| Comments: | Founded as a branch of the First Baptist with its own interments in the founders ground. |

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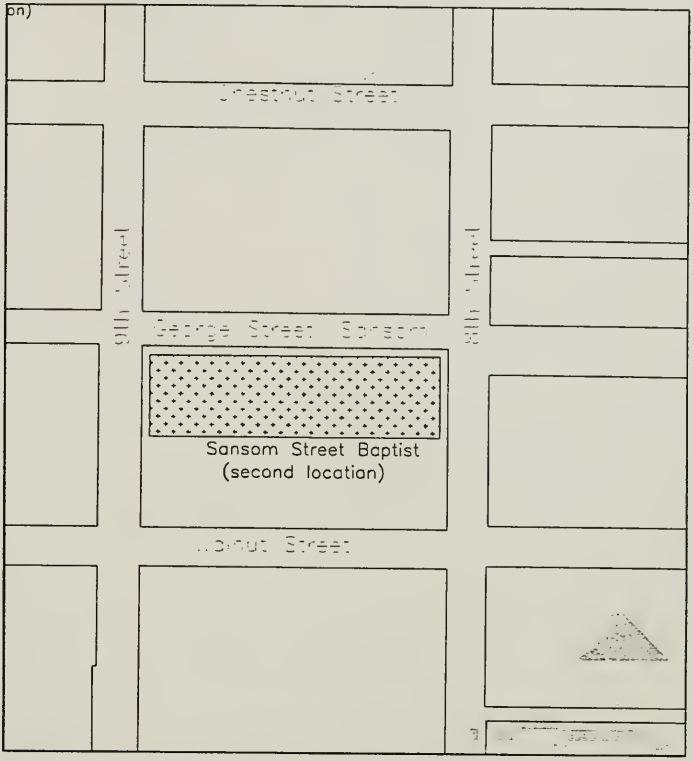


| | |
|---|---|
| Name: | Sansom Street Baptist (second location) |
| Location: | George (Sansom) Street, South side, between 8th & 9th Streets |
| Sources: | Board of Health - register 1807-24 |
| Maps: | C & L, 1824; Tanner, 1828, 1830; C & H, 1832, 1835; |
| Comments: | Ground purchased 1811 and sold for debts in 1824. Church reorganized as the Fifth Baptist. |

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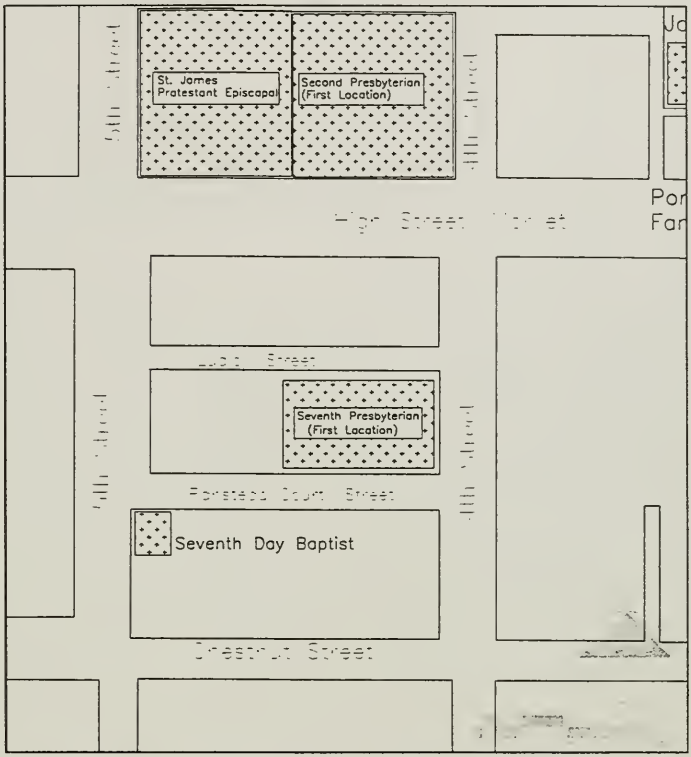


| | |
|---|---|
| Name: | Seventh Day Baptist |
| Location: | 5th Street, East side, North of Chestnut |
| Sources: | Pennsylvania Magazine Vol XIII, p.482. |
| Maps: | none that could be verified |
| Comments: | Established in 1718 until land was taken by the city for expansion of 5th Street. A marker existed in the pavement in front of the Bourse. |

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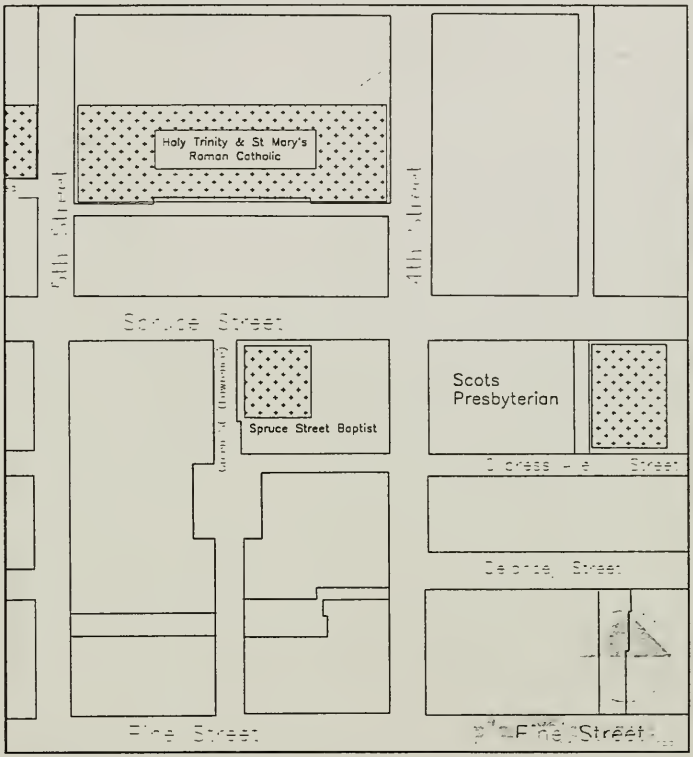


| | |
|---|---|
| Name: | Spruce Street Baptist |
| Location: | Spruce Street, South side, West of 4th, corner of Green (Lawrence) |
| Sources: | Board of Health - register 1836-50 |
| Maps: | Smedley, 1862; Baist, 1895; Bromley, 1910 ( only show Church ) |
| Comments: | Ground purchased 1820 and remains were removed in 1910. |

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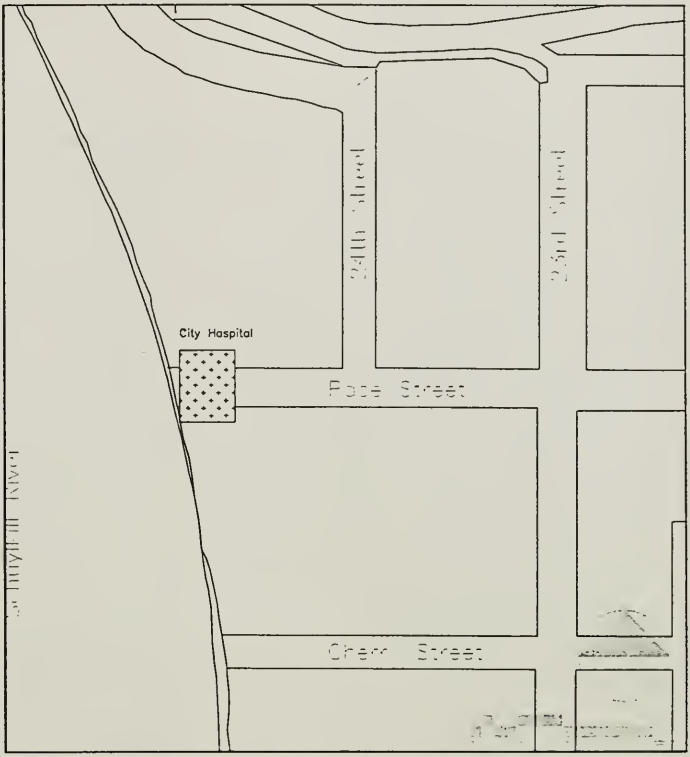


| | |
|---|---|
| Name: | City Hospital |
| Location: | "The Wigwam" at the foot of Race Street on the Schuylkill. |
| Sources: | Board of Health - register 1797-1805 |
| Maps: | none could be verified |
| Comments: | The Wigwam was a Tavern and resort on the Schuylkill. In 1797 the Board of Health was requested by the Governor to convert these facilities to a Hospital. Interments of paupers from the Almshouse also took place at this location. |

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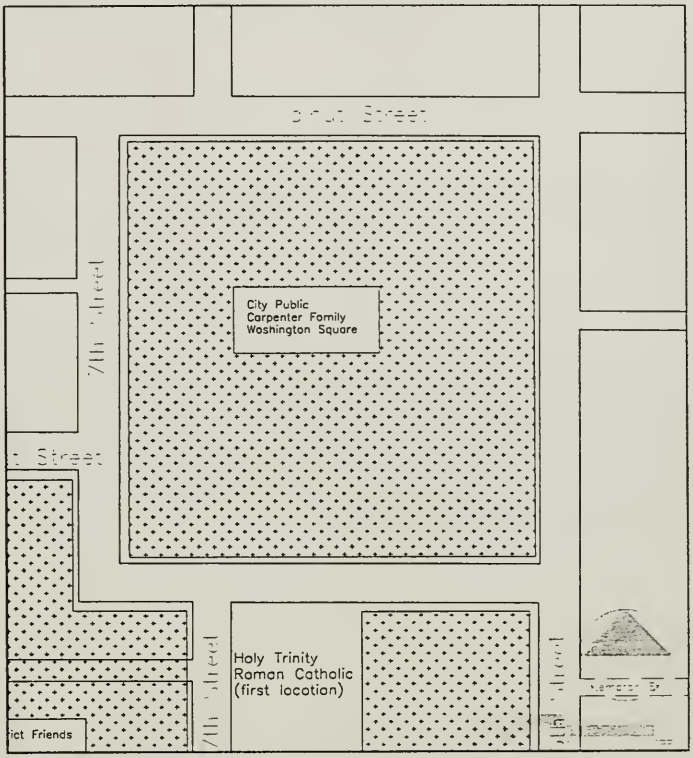


| | |
|---|---|
| Name: | City Public |
| Location: | Washington Square |
| Sources: | Westcott: Chap. CCCCXXXI |
| Maps: | "An East Prospect of the City of Philadelphia" by George Heap (dated 1753 designates the entire square) |
| Comments: | In 1705 the city officials of Philadelphia applied to the Commissioner of property "for a public piece of ground in this city for a burying place for strangers dying in the city" ( Minutes Common Council 1704-76; p.291. In 1708 a lease of 21 years was made to Joshua Carpenter. Later this lease was revoked and given to him again. Records show burials as late as the early 1800's. |

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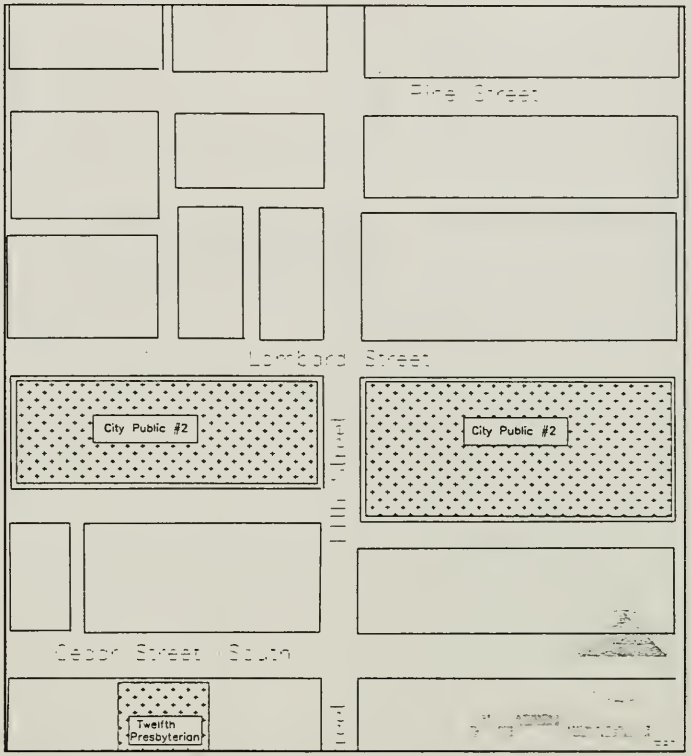


| | |
|---|---|
| Name: | City Public # 2 |
| Location: | Lombard Street, South side between 10th and 12th Street. |
| Sources: | Philadelphia Archives, 1st series, vol.XII, p. 304 |
| Maps: | Paxton, 1811. |
| Comments: | Established in 1787, "as a burial ground for the interment of strangers and others, may not have been in communion with a religious society at the time of their decease. |

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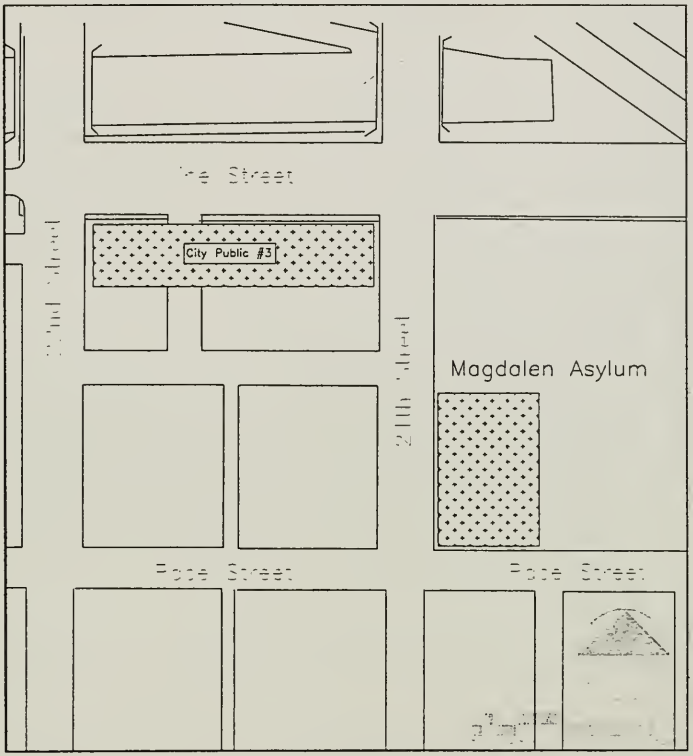


| | |
|---|---|
| Name: | City Public # 3 |
| Location: | Vine Street, South side, 21st to 22nd Street. |
| Sources: | Laws of Pennsylvania, 1856; p. 455 |
| Maps: | Paxton, 1811. |
| Comments: | Established in 1790, by patent from the Commonwealth of Pennsylvania; abandoned in in 1856. |

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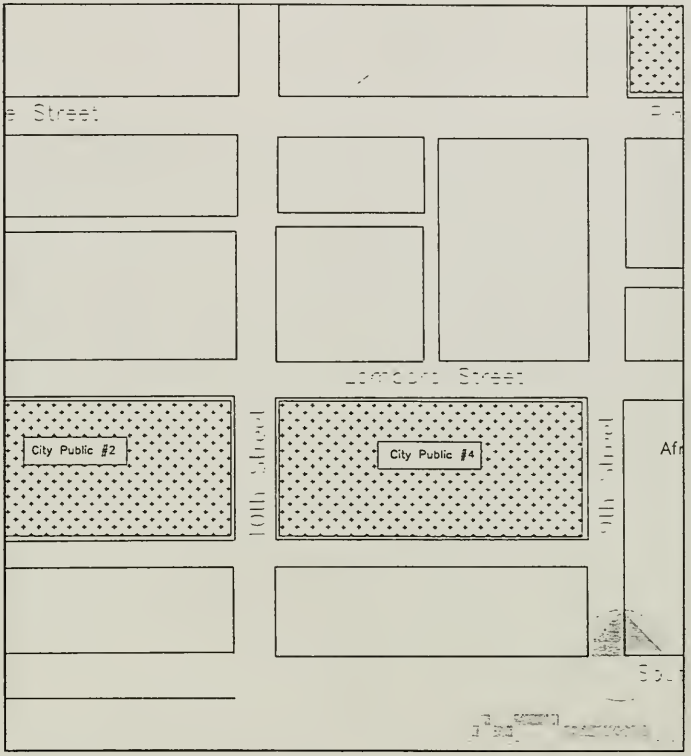


| | |
|---|---|
| Name: | City Public # 4 |
| Location: | Lombard Street, South side, between 9th and 10th Streets. |
| Sources: | Laws of Pennsylvania, 1815-18; p. 98 |
| Maps: | Paxton, 1811. |
| Comments: | Established in 1800, as a place for interment for "deceased strangers." In 1813 interments were prohibited. |

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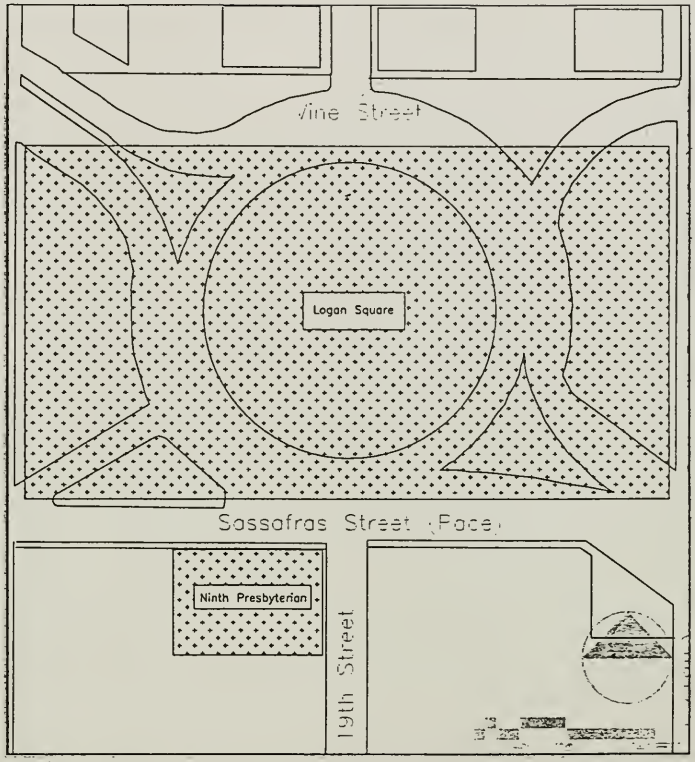


Name: **LOGAN SQUARE (CIRCLE)**
Location: Between Sassafras (Race), Vine, Schuylkill 3rd (20th) and Schuylkill 5th (18th Street)
Sources: Ordinances of the Corporation of the City of Philadelphia in 1812 and 1815 refer this site as a burial ground. In 1812 thecity attempted to prohibit further burials of pauper from the public Alms-house, the state prison, and Pennsylvania Hospital. Partially repealedin 1813 it allowed further interments until more suitable grounds were found.

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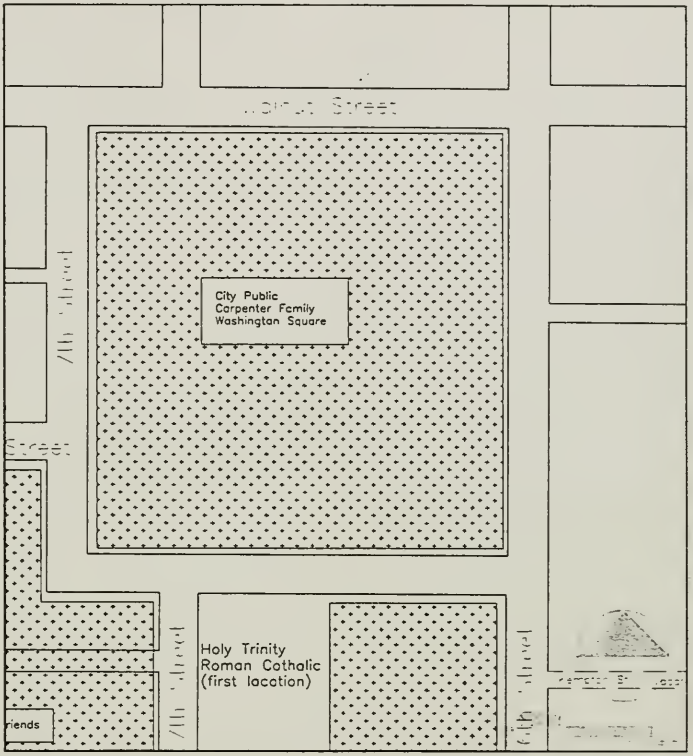


| | |
|---|---|
| Name: | Carpenter Family |
| Location: | Middle of Washington Square |
| Comments: | This ground was established by Joshua Carpenter as his family burial ground. Memoirs HSP; Volum IX ( 1870 ) |
| Maps: | none can be verified |

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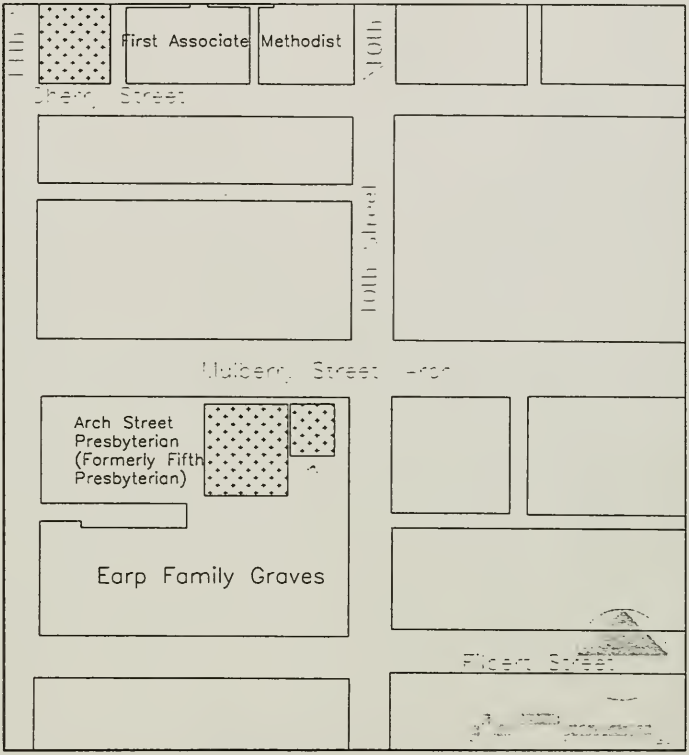


| | |
|---|---|
| Name: | Earp Family |
| Location: | Mulberry ( Arch ) Street, North side, West of 10th. Street |
| Sources: | Register of the First Unitarian Church Records, 1849 |
| Maps: | none that can be verified |
| Comments: | The records of the Church shows a burial in the Earp family graveyard. George Earp was a merchant who lived at 302 Mulberry in 1849. (PCD) |

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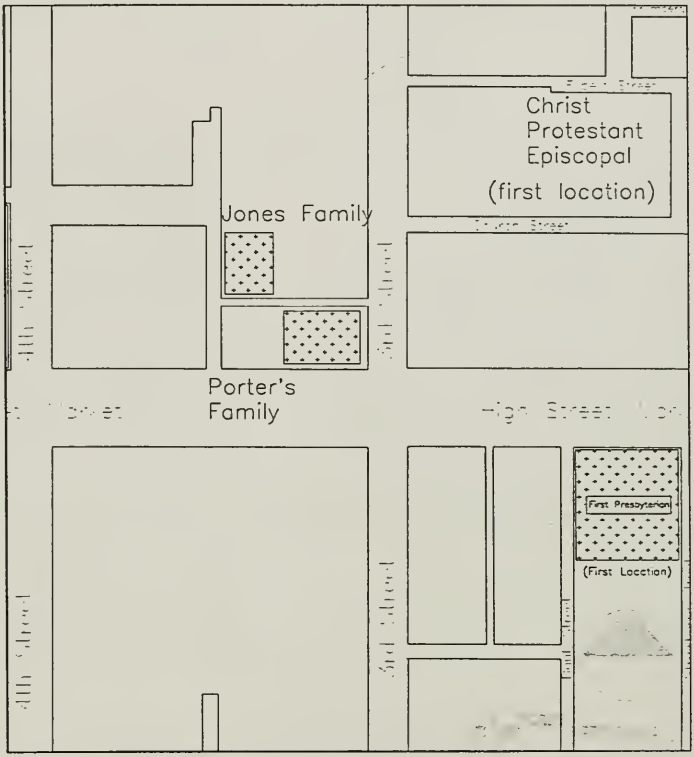


Name: **JONES FAMILY**
Location: In the block between Market, Arch, Third and Fourth Streets
Sources: Mention of this ground is found in a mortgage made in the year 1763, which describes two lots described in the Philadelphia Mortgage Book "X" 8 p.255.

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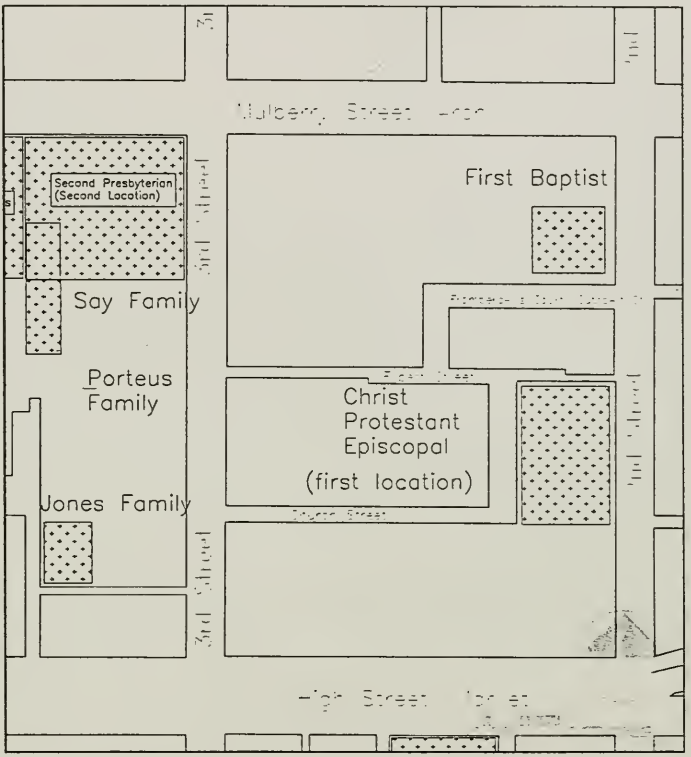


| | |
|---|---|
| Name: | Porteus Family |
| Location: | Spruce to Pine and 8th to 9th. |
| Sources: | Board of Health registers, 1840, 1852 |
| Maps: | nome that list it as a cemetery |
| Comments: | Board of Health lists it as private burial grounds adjoining Say family. |

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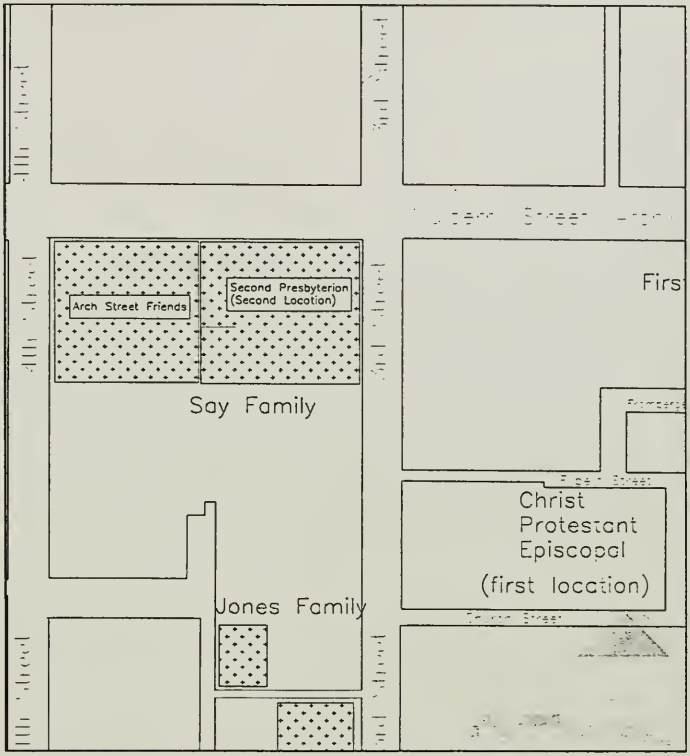


| | |
|---|---|
| Name: | Say Family |
| Location: | W. from 3rd Street, S. of Arch (abuts against the E. wall of Quaker Meeting House) |
| Sources: | Westcott, Chapter CXCI; B of H 1841 & 1847. |
| Maps: | Unverified: Hexamer & Lother's Map of Philadelphia; Jones & Co. 1875. |
| Comments: | Established before 1724 and abandoned by 1871. Listed in the Board of Health records as Dr. Say's Cemetery. |

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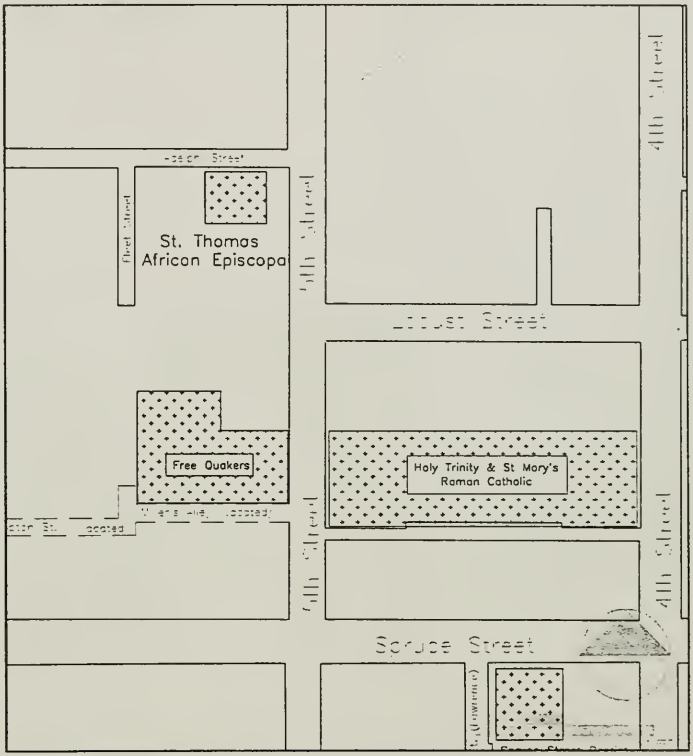


| | |
|---|---|
| Name: | Free Quakers |
| Location: | Fifth Street, West side North of Spruce |
| Sources: | Westcott, Chapter CCCXLIX; Board of Health - papers 1825-32, register 1838-45 |
| Maps: | Paxton, 1811; C & L, 1824; Tanner, 1828, 1830; C & H, 1832, 1835; Smedley, 1862. Hopkins, 1875; Baist, 1895. |
| Comments: | Ground granted in 1788 and sold in 1793 and 1905. During the Civil War, soldier who died in the military hospital in Philadelphia without friends to claim their remains, were buried in this ground. Remains were removed in 1907 to Fatlands, Pa. |

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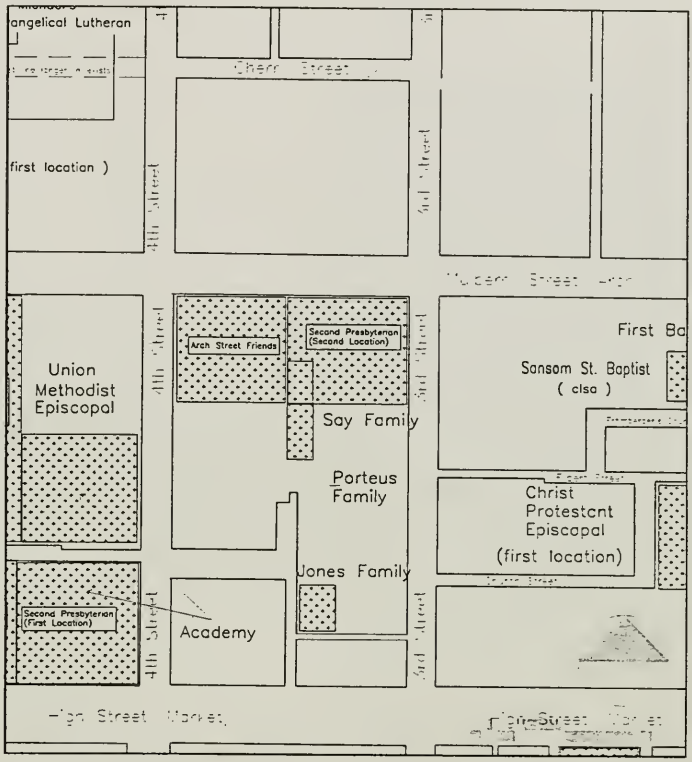


| | |
|---|---|
| Name: | Arch Street Friends |
| Location: | 4th, East side, North of Market |
| Sources: | Westcott, Chapter XLVIII; S & W, Vol II p. 1259 |
| Maps: | Paxton, 1811; C & L, 1824; Tanner, 1828, 1830; C & H, 1832, 1835; Smedley, 1862. Hopkins, 1875; Baist, 1895. |
| Comments: | Ground granted in 1690; burials had taken place here since then. The building of of the meeting house in 1701 was located on top of old burials. The original burying ground had extended under present day Arch St. In 1850 workmen employed installing a main discovered a human skeleton opposite the meeting house. |

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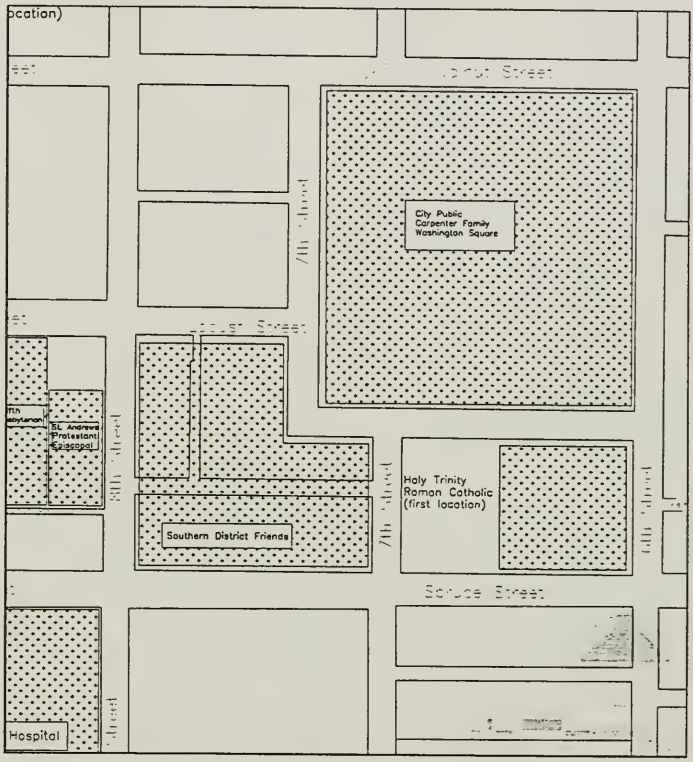


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|---|---|
| Name: | Southern District Friends |
| Location: | Northwest corner of 7th and Spruce |
| Sources: | Board of Health - register 1839; ICAF, p.89 |
| Maps: | C & L, 1824; Tanner, 1828, 1830; C & H, 1832, 1835. |
| Comments: | Purchased in 1774. First burial was made in 1799 and no further burials took place due to the unsuitability of the ground. The Orange Street meeting house was built on part of these grounds and it was all sold in the early 1900's. |

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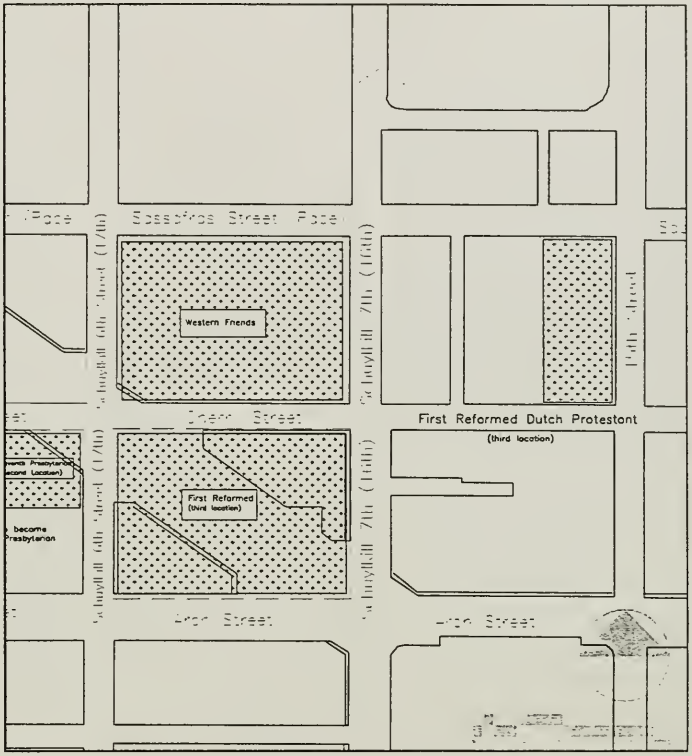


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|---|---|
| Name: | Western Friends |
| Location: | Sassafras (Race), Cherry, Schuylkill 7th (18th) and Schuylkill 6th (17th) Streets |
| Sources: | Board of Health - register 1858-60; ICAF, p.10489 |
| Maps: | C & L, 1824; Tanner, 1828, 1830; C & H, 1832, 1835; Sidney, 1849; Smedley, 1852; Hopkins, 1875; Baist, 1895. |
| Comments: | Established in 1818 for use of Northern, Middle, Souther, Wester, and Green Street Meeting Houses. This was known as the Sassafras Burial Ground. Near 1888 some bodies were moved to other Friends burial grounds due to the new school buildings. |

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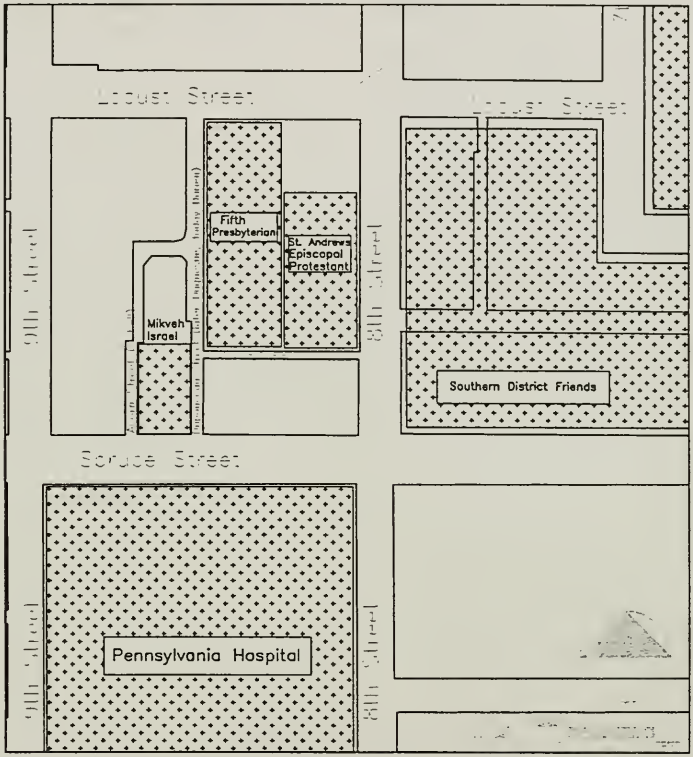


Name: **JEWISH, MIKVEH ISRAEL**
Location: Spruce St., North Side, West of Eighth, extending from Acorn (Schell to Duponceau (Blackberry, Darien)
Maps: Paxton; C & L, Tanner; C & H; Sidney; Smedley; Hopkins; Baist; Bromley
Comments: An additional graveyard was purchased in 1841 on Federal Street in Moyamensing to accomodate future burials.

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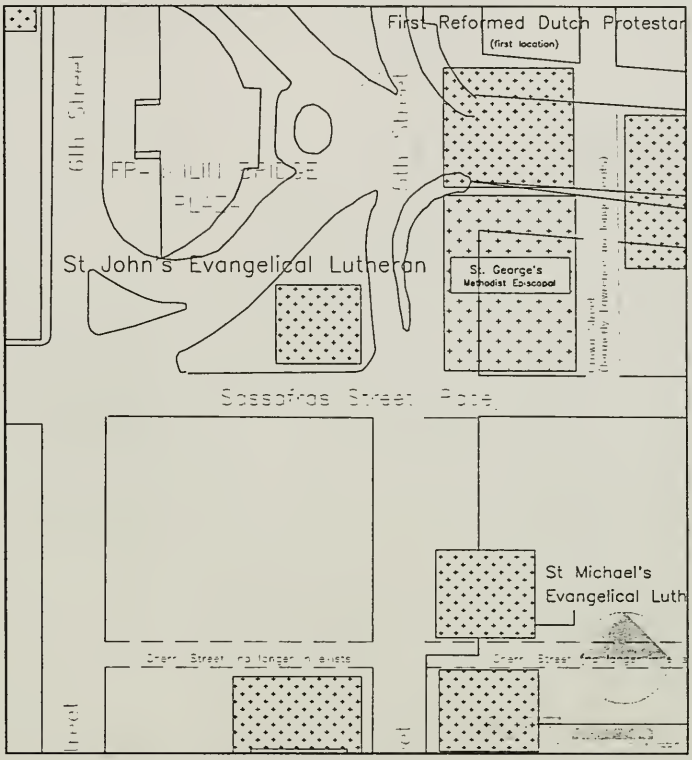


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|---|---|
| Name: | St. John's Evangelical Lutheran |
| Location: | Sassafras (Race) Street, North side, West of 5th. |
| Sources: | Board of Health - papers 1825-32, register 1838-60 |
| Maps: | Paxton, 1811; C & L, 1824; Tanner, 1828, 1830; C & H, 1832, 1835. |
| Comments: | Established in 1807 with the churchyard surrounding the building. In 1921, the church and burying ground were removed, to make way for the Delaware bridge approach. The remains were moved to Laurel Hill. |

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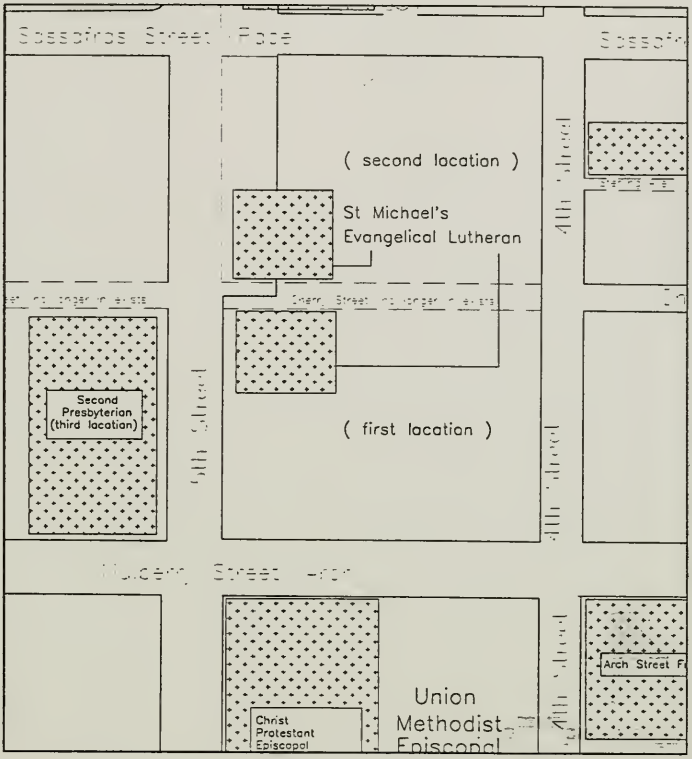


| | |
|---|---|
| Name: | St. Michael's Evangelical Lutheran |
| Location: | Southeast corner of 5th and Cherry Streets |
| Sources: | Westcott, Chapter CXIII |
| Maps: | Paxton, 1811; C & L, 1824; Tanner, 1828, 1830; C & H, 1832, 1835. |
| Comments: | Ground purchased in 1748 and sold in 1875. Remains were removed to another Lutheran Cemetery on Hart's lane. |

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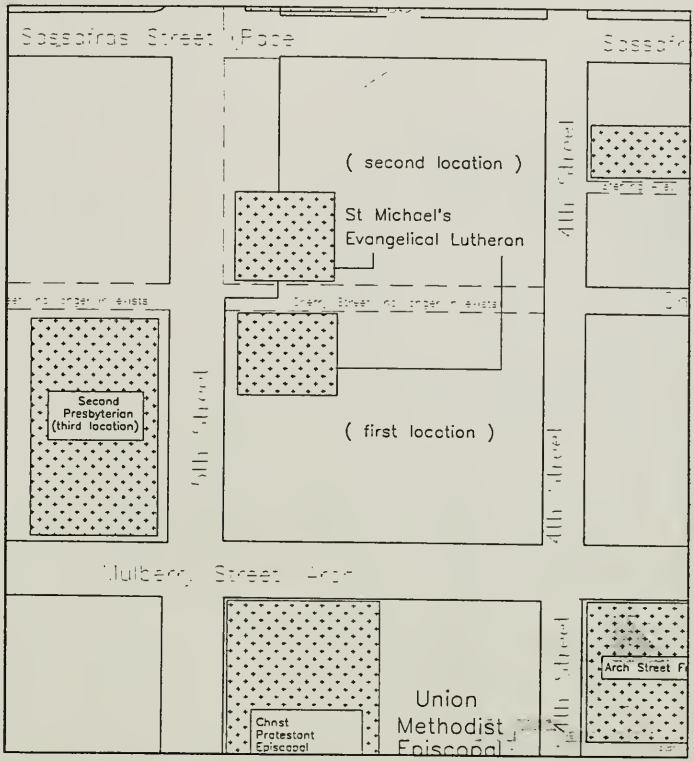


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|---|---|
| Name: | St. Michael's Evangelical Lutheran (second location) |
| Location: | Northeast corner of 5th and Cherry Streets |
| Sources: | Westcott, Chapter CLXXXIX |
| Maps: | Paxton, 1811; C & L, 1824; Tanner, 1828, 1830; C & H, 1832, 1835. |
| Comments: | Ground purchased in 1792 and 1802 and sold in 1852. Remains were removed to the Southeast corner. |

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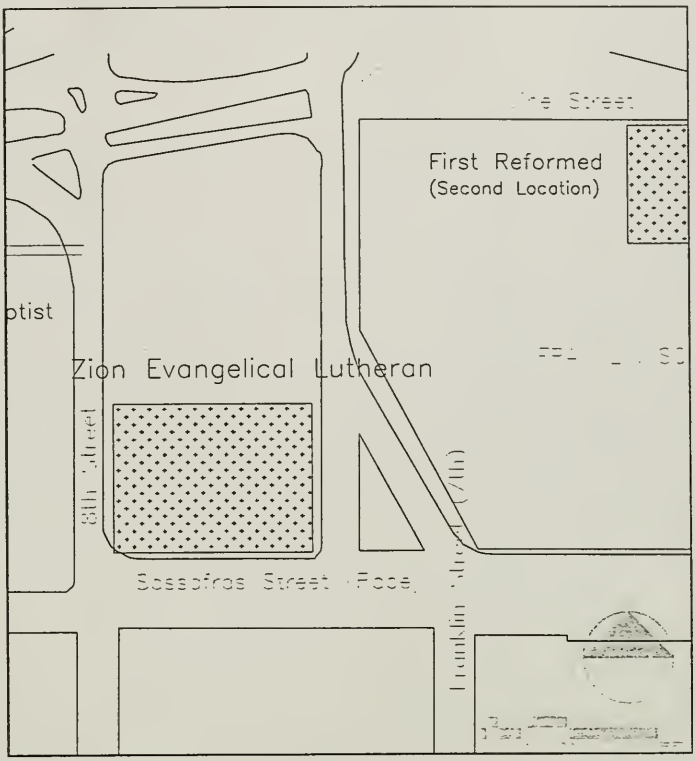


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|---|---|
| Name: | Zion Evangelical Lutheran |
| Location: | Franklin (7th) Street, West side, North of Sassafras (Race) entending to 8th Street |
| Sources: | Westcott, Chapter CCCLXIII |
| Maps: | Paxton, 1811; C & L, 1824; Tanner, 1828, 1830; C & H, 1832, 1835; Smedley, 1852. |
| Comments: | Ground purchased in 1783 and 1776 and sold in 1838. Remains were removed to the German Lutheran Cemetery at 33rd and Lehigh Ave. |

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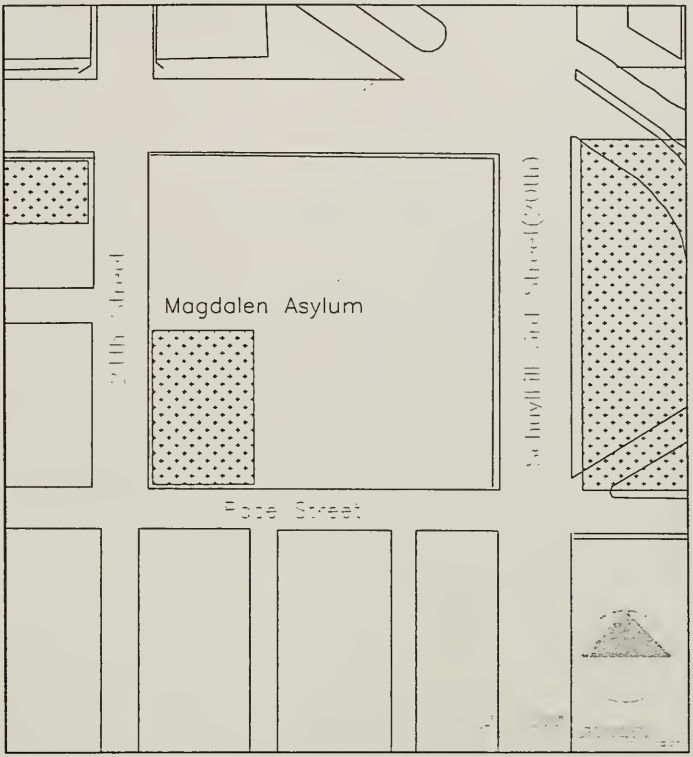


Name: **MAGDALEN ASYLUM**
Incorporated as the Magdalen Society in1802.

Location: North East corner of 21st and Race Streets, on the grounds of the asylum.

Sources: Board of Health Registers 1838-48 and 1852-59, refers to burials at Magdalen Hospital

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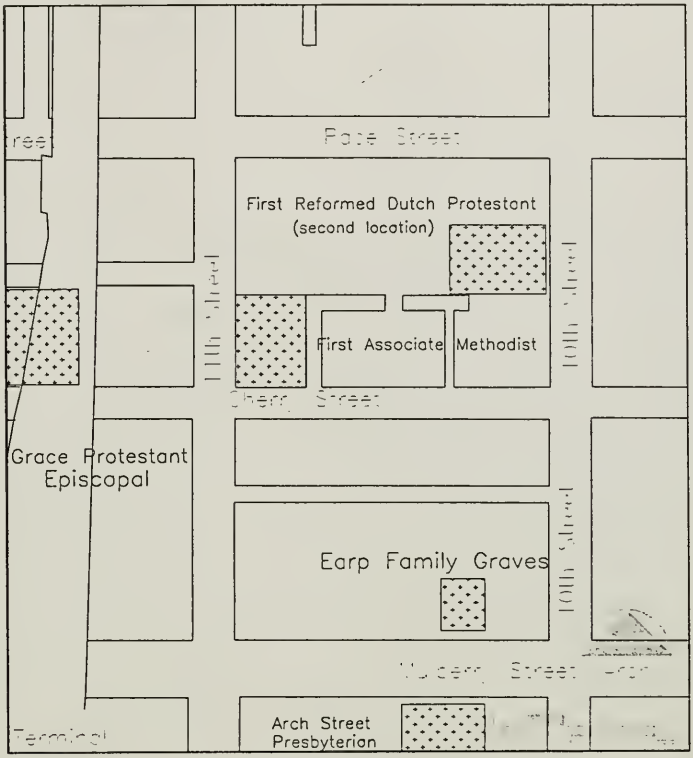


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|---|---|
| Name: | First Associate Methodist |
| Location: | Cherry Street, North side, East of 11th |
| Sources: | Board of Health papers 1832 |
| Maps: | C & L, 1824; Tanner, 1828, 1830; C & H, 1832, 1835; Jones Atlas of 1875 |
| Comments: | Ground purchased in 1832 for meeting house and cemetery. |

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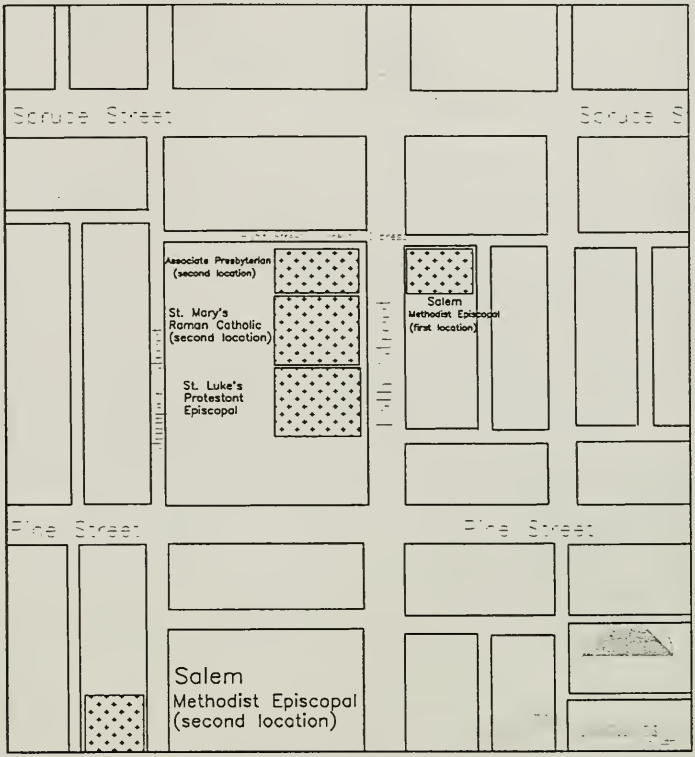


Name: **METHODIST EPISCOPAL; SALEM**

Location: South East corner of 13th and Budd (Cypress) Street.
Maps: Tanner, 1828, 1830.
Sources: Board of Health records a burial on April 16, 1850
Comments: Ground purchased in 1835. Church and lot sold in 1842, to Union Presbyterian Church which later sold the property in 1897.

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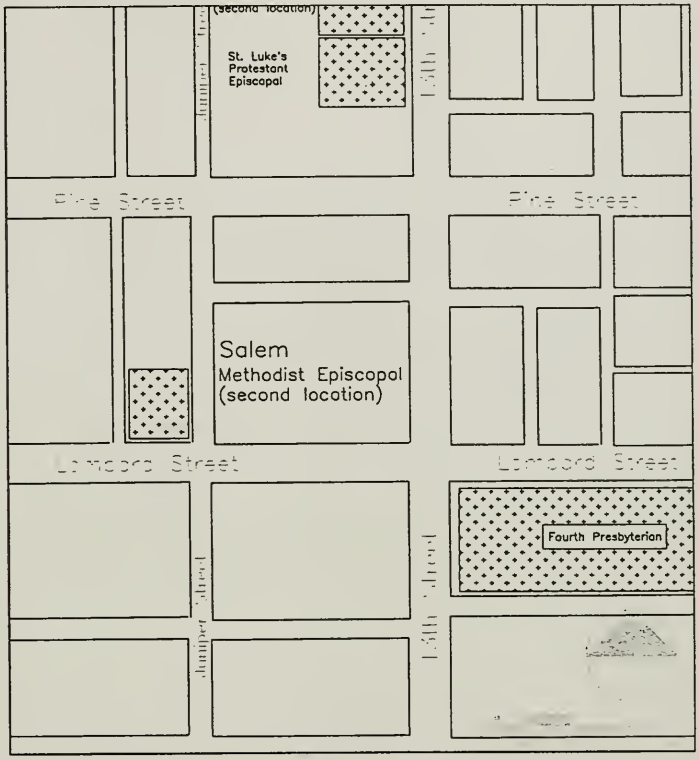


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|---|---|
| Name: | **METHODIST EPISCOPAL; SALEM (second location )** |
| Location: | North West corner of Juniper and Lombard Streets. |
| Maps: | Smedley, 1862 ("Salem M.E. Church"); Baist 1895; (same) Bromley, 1910. |
| Sources: | Board of Health misc. records lists "Salem, Lombard below Broad as a burial ground. |
| Comments: | Ground purchased in 1842; sold in 1895 to the American Baptist Publication Society. |

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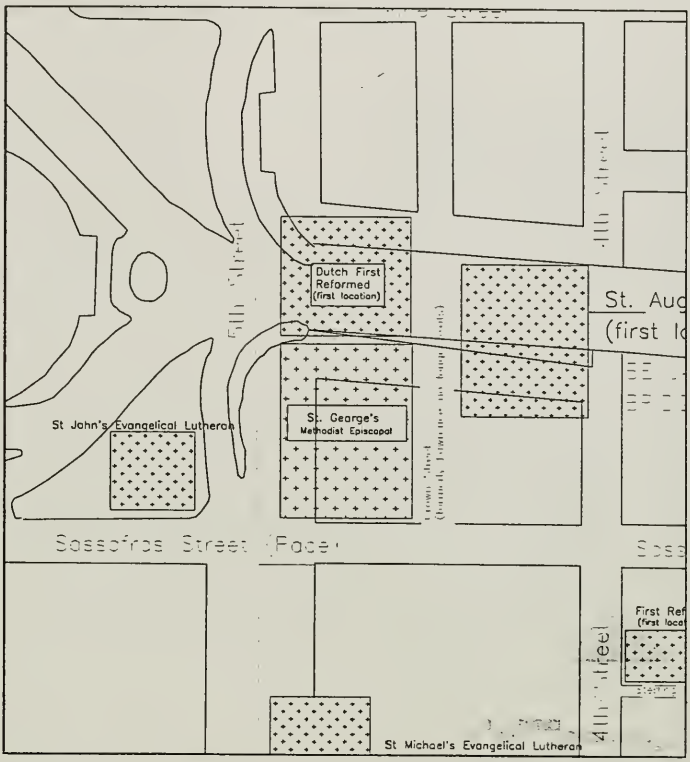


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|---|---|
| Name: | **METHODIST EPISCOPAL; ST. GEORGE'S**<br>This church took the name of a former Reformed Congregation, whose building it purchased in 1795. |
| Location: | Crown (Lawrence) St., West side, North of Sassafras (Race). |
| Maps: | C & L,1824: C & H, 1832, 1835. |
| Comments: | This burial ground is mentioned in the records of the church, but lists only four interments. It was sold in 1847-48 An additional burial ground was purchased at 16th and Fairmont in 1824 and it too was sold in 1868. The remains having once been moved were eventually deposited at Mt.. Moriah in 1868. |

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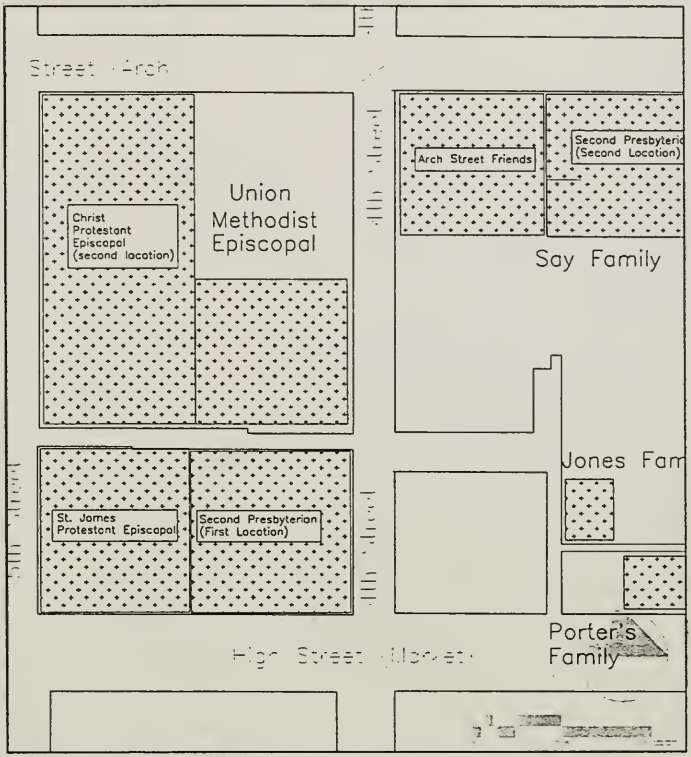


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|---|---|
| Name: | Union Methodist Episcopal ( first location ) |
| Location: | 4th Street, West side, North of High ( Market) |
| Sources: | Board of Health 1807; Westcott, Chapter CDXXIV |
| Maps: | C & L, 1824; Tanner, 1828, 1830; C & H, 1832, 1835. |
| Comments: | Established in 1802, when the congregation purchased a portion of the old Academy. The Academy had a small graveyard that had been in use for many years. The property was sold in 1887. |

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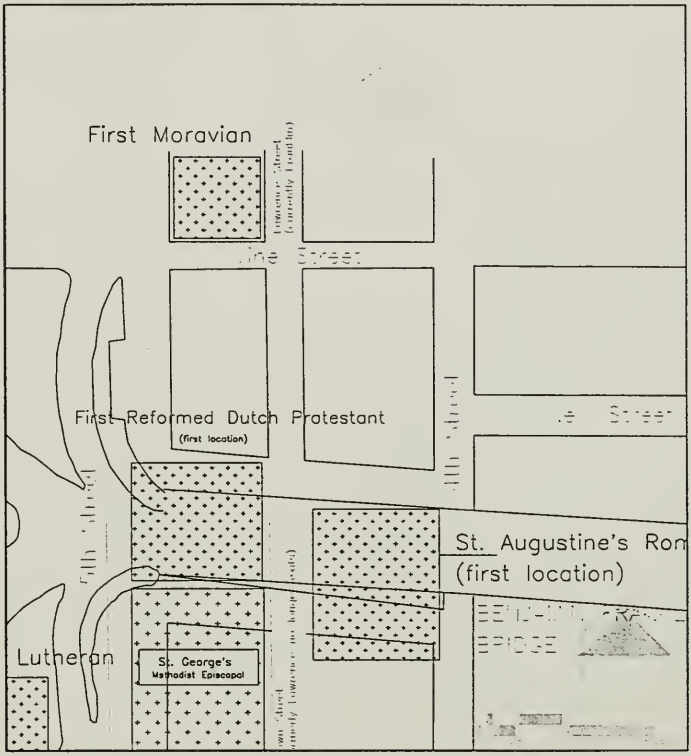


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|---|---|
| Name: | First Moravian |
| Location: | Northwest corner of Vine and Lawrence (Franklin) streets. |
| Sources: | Board of Health paper 1825-32; Westcott, Chapter CXCI. |
| Maps: | Paxton, 1811; C & L, 1824; Tanner, 1828, 1830; C & H, 1832, 1835; Smedley, 1862; Hopkins, 1875. |
| Comments: | Established in 1757; ground sold 1890. Remains were removed to Ivy Hill Cemetery. |

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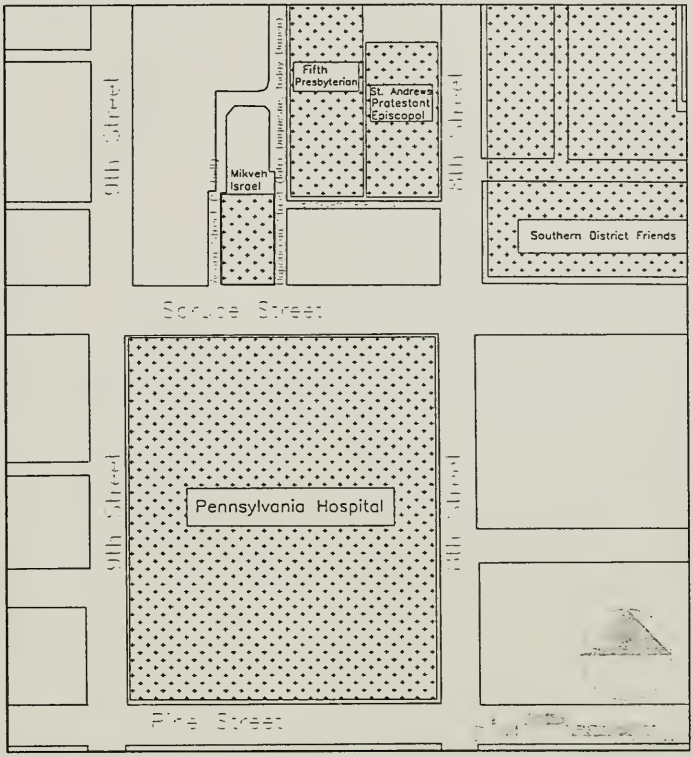


| | |
|---|---|
| Name: | Pennsylvania Hospital |
| Location: | Spruce to Pine and 8th to 9th. |
| Sources: | Board of Health registers, 1840, 1852 |
| Maps: | nome that list it as a cemetery |
| Comments: | In the "History of the Pennsylvania Hospital" by Morton and Woodbury are many accounts of burials, including that of Stephen Girard. |

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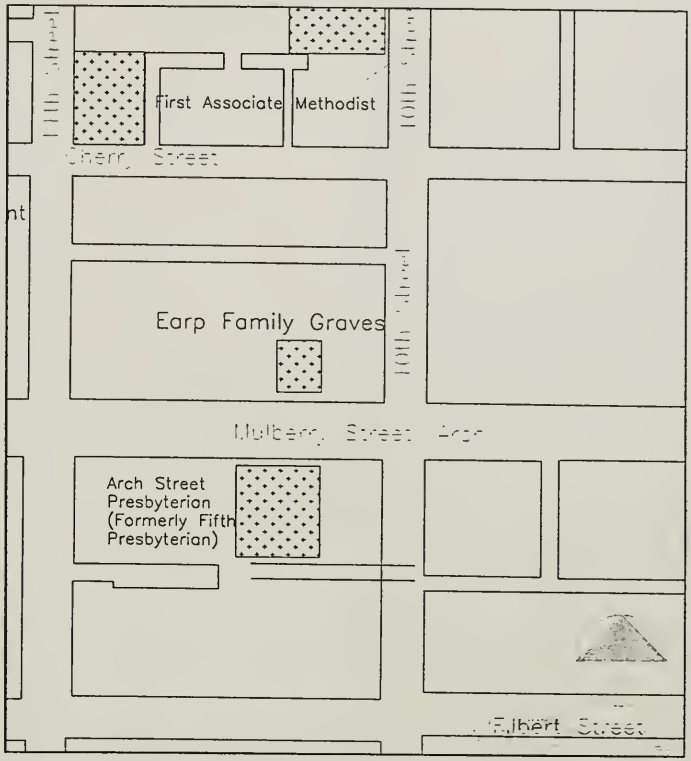


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|---|---|
| Name: | Arch Street Presbyterian (formerly Fifth Presbyterian) |
| Location: | Mulberry (Archl St., South side, West of 10th. |
| Sources: | Sands, "A History of the Arch Street Presbyterian Church"; Board of Health |
| Maps: | C & L, 1824; Tanner, 1828, 1830; C & H, 1832, 1835. |
| Comments: | Property purchased in 1822 and sold in 1903. Remains removed to Arlington Cemetery in Delaware County. |

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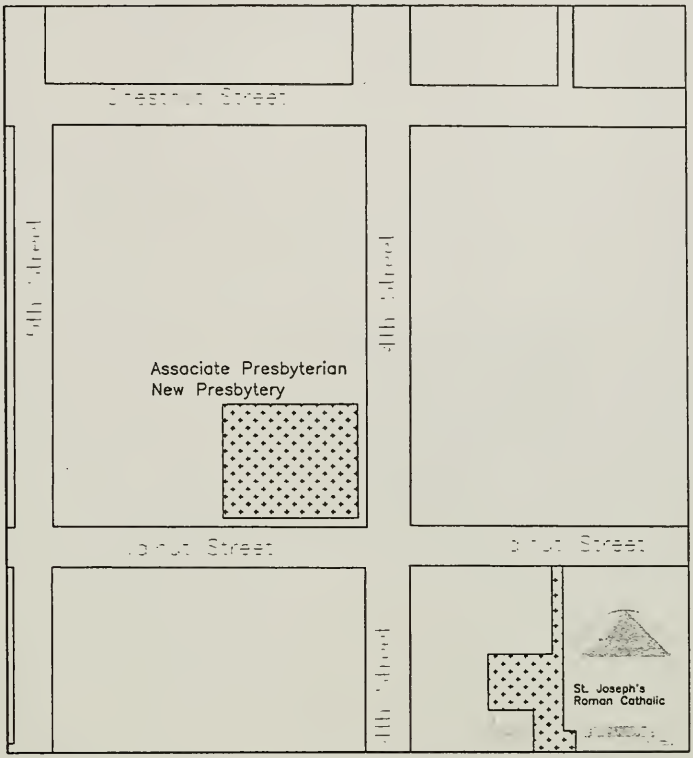


Name: **Associate Presbyterian**
Location: Walnut Street, North side, West of 4th
Sources: S & W; II p. 1276;
Comments: Church yard tombs pictured in Scharf and Westcott.
Church opened 1791, torn down , 1854; new church built at Broad and Lombard Streets. The Schuylkill Navigation Co. purchased the Walnut Street lot, and erected its building on the site of the old church.["Philadelphia Sunday Times; " Jan. 31, 1864.]

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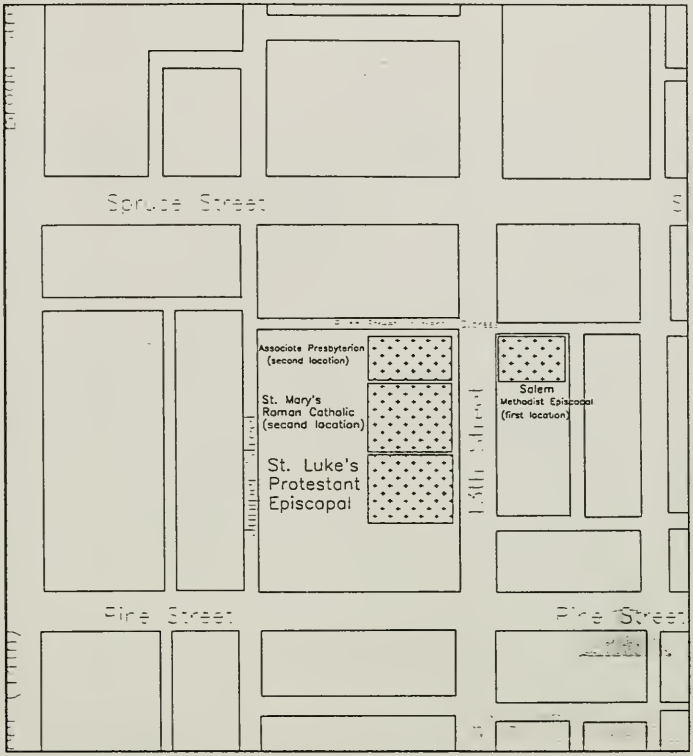


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|---|---|
| Name: | Associate Presbyterian ( second location ) |
| Location: | Southwest corner of 13th and Budd ( Cypres ) Streets. |
| Sources: | L of P; 1853, p. 683 & 1873, p. 939 |
| Maps: | Paxton, 1811; C & L, 1824; Tanner, 1828, 1830; C & H, 1832, 1835; Smedley, 1862; |
| Comments: | Ground purchased in 1802 and sold by bits in 1853, 1864, and 1869. The remains were removed to Mt Moriah Cemetery.eeting house and cemetery. |

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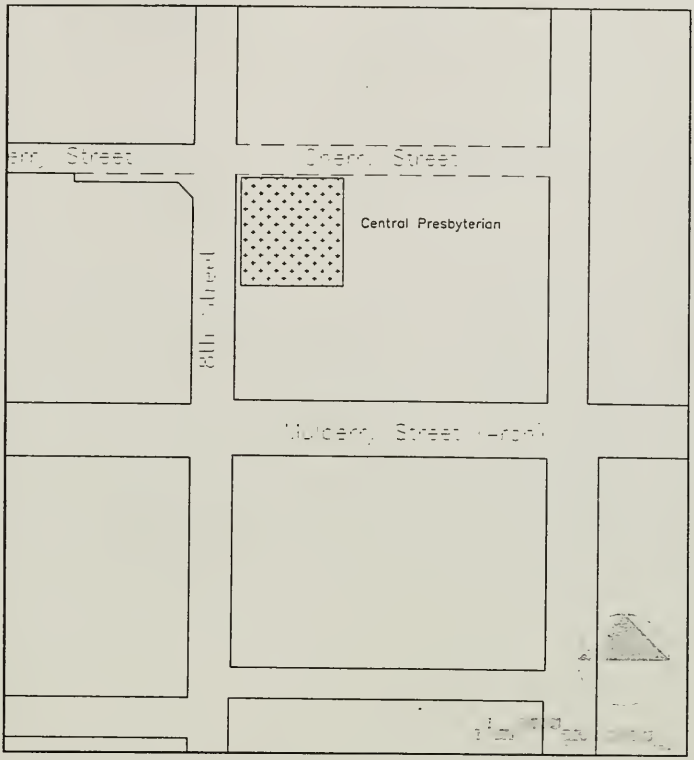


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|---|---|
| Name: | Central Presbyterian |
| Location: | Southeast corner of 8th and Cherry Streets |
| Sources: | White and Scott, p. 57 |
| Maps: | C & L, 1824; Tanner, 1828, 1830; C & H, 1832, 1835. |
| Comments: | Church organized in 1832 and sold in 1877. |

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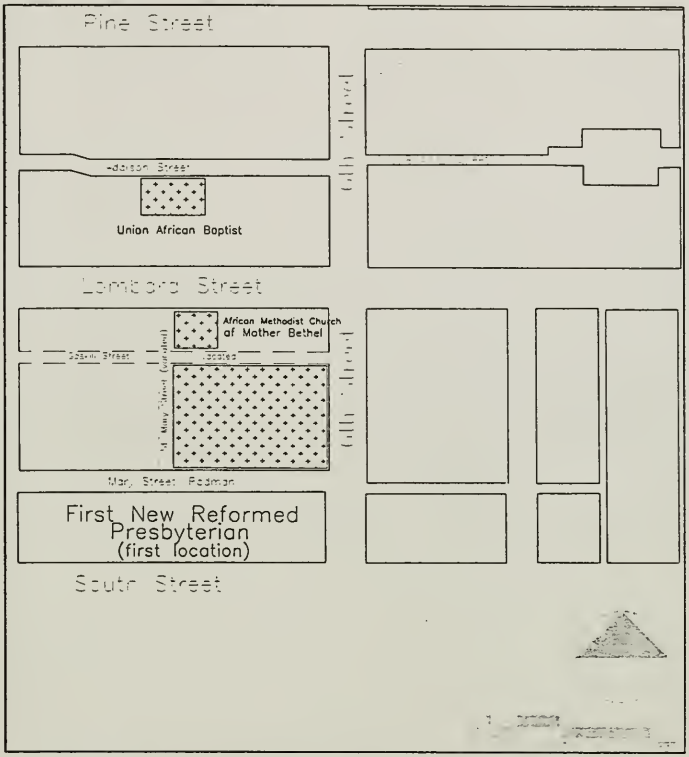


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|---|---|
| Name: | First Reformed Presbyterian ( also called Covenanters, first location ) |
| Location: | Mary (St. Mary, Gaskinll, Rodman) Street, North side, West of 6th. |
| Sources: | White and Scott, p. 25. |
| Maps: | C & L, 1824; Tanner, 1828, 1830; C & H, 1832, 1835. |
| Comments: | Church organized in 1798. Ground purchased, 1806, 1810 and 1812. Church sold to Second African Presbyterian Congregation. Buying ground sold in 1868. It was made a city park "Starr Garden" in 1893. |

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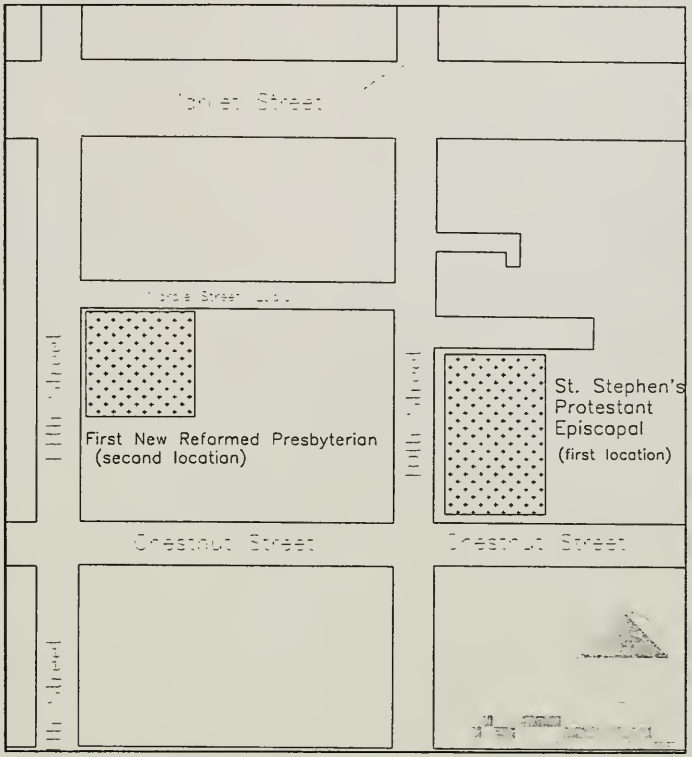


| | |
|---|---|
| Name: | First Reformed Presbyterian ( also called Covenanters, second location ) |
| Location: | 11th Street East, North of Chestnut, corner of Marble (Ludlow) Street |
| Sources: | Board of Health Papers 1828-32; White and Scott, p. 25; "Eve. Bull." July 14, 1911. |
| Maps: | C & L, 1824; Tanner, 1828, 1830; C & H, 1832, 1835. |
| Comments: | Ground purchased 1817. Remains were removed about 1850. Site later became a commercial theater and upon demolition of the theater in 1911 a casket was unearthed dated 1828. |

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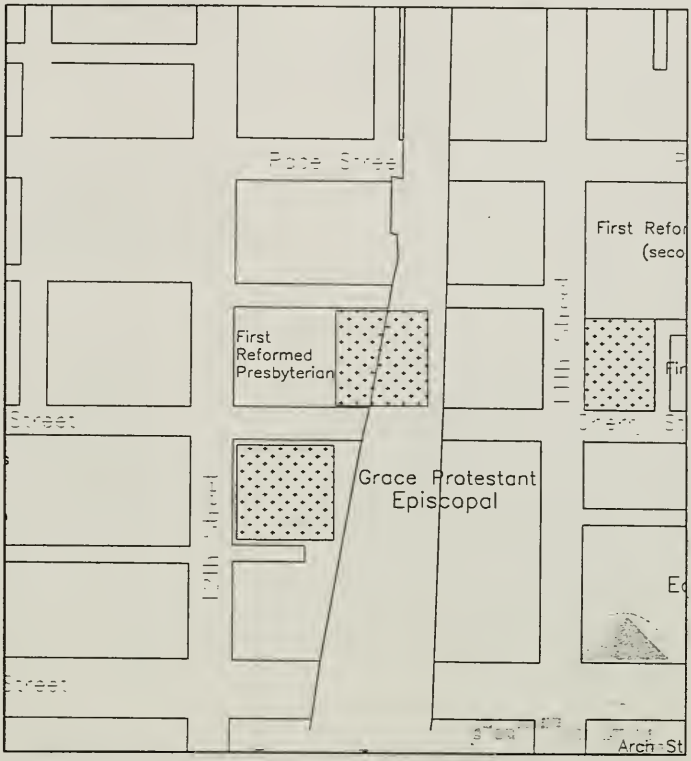


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|---|---|
| Name: | First Reformed Presbyterian |
| Location: | Cherry Street below 11th. |
| Sources: | Board of Health Papers 1839-40, p. 28. |
| Maps: | C & L, 1824; Tanner, 1828, 1830; C & H, 1832, 1835. |
| Comments: | Referred in maps as First Reformed Dutch, already identified. |

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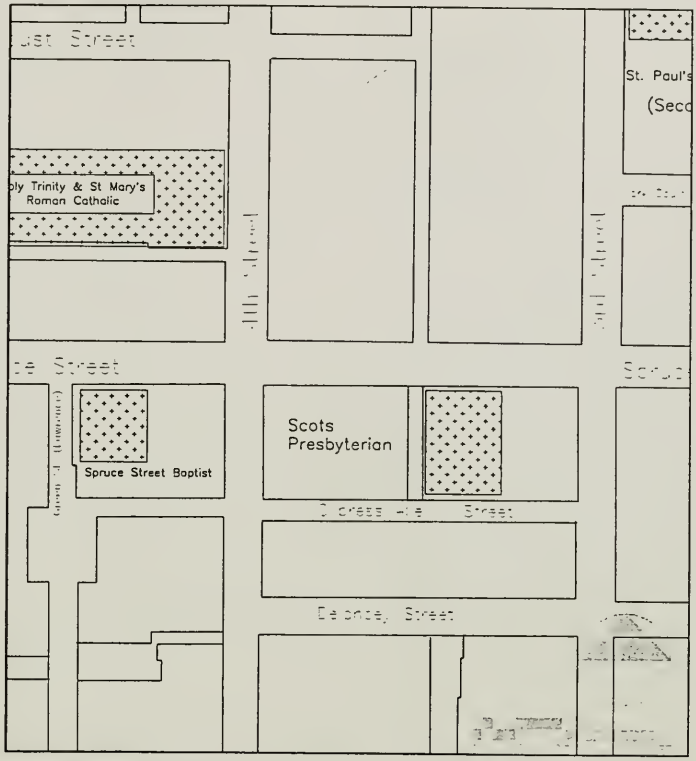


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|---|---|
| Name: | Scots Presbyterian |
| Location: | Spruce Street, South side, West of 3rd extending to Cypress Alley |
| Sources: | Board of Health, register, 1838-43; White and Scott, p. 23. |
| Maps: | C & L, 1824; Tanner, 1828, 1830; C & H, 1832, 1835; listed as 8th Presbyterian |
| Comments: | Ground purchesed 1771 and sold in 1869. |

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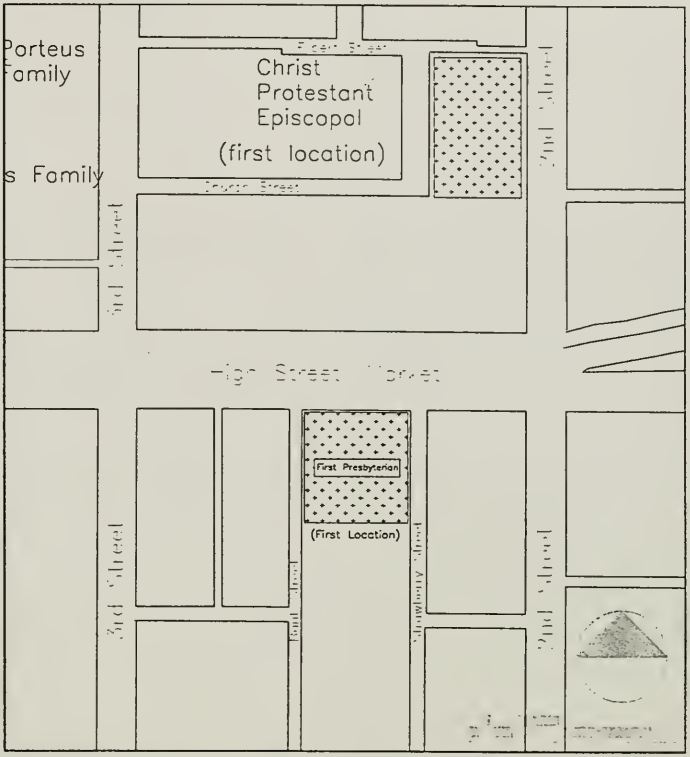
Survey of Center City Cemeteries

Original drawings by: Rene L. C. Torres




| | |
|---|---|
| Name: | First Presbyterian ( first location, sometimes called Buttonwood Church ) |
| Location: | Bank Street, East side South of Market |
| Sources: | White and Scott, p. 3. |
| Maps: | Paxton, 1811; C & L, 1824; Tanner, 1828, 1830; C & H, 1832, 1835. |
| Comments: | Established in 1704. Remains removed to a vault at Laurel Hill in 1947-48. Tombstones were moved to the second location. |

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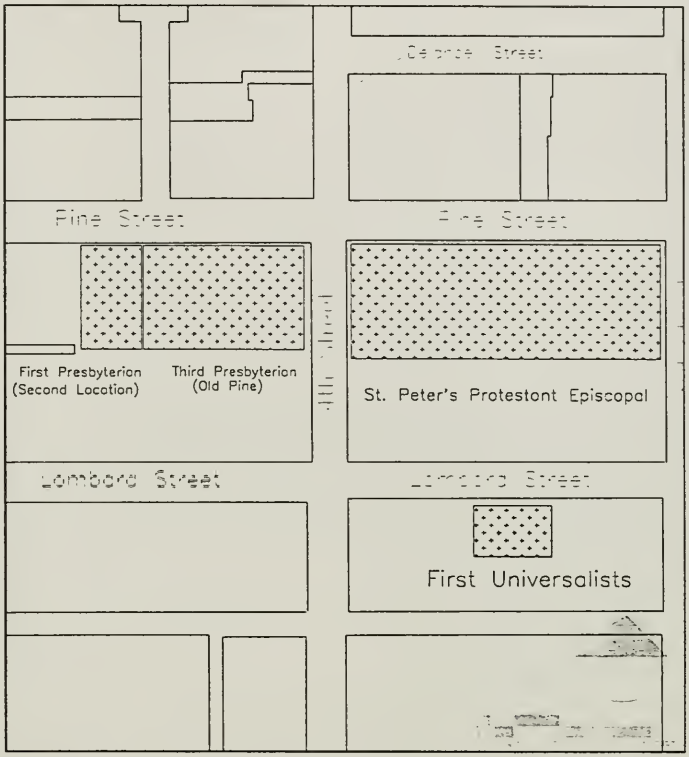


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|---|---|
| Name: | First Presbyterian ( second location ) |
| Location: | Pine Street, South side, West of 4th (adjoining the Third Presbyterian ground) |
| Sources: | Scharf & Westcott, Vol II p. 1287-70 |
| Maps: | Smedley, 1862; Hopkins, 1875. |
| Comments: | Granted by Thomas and Richard Penn in 1784. Extant. |

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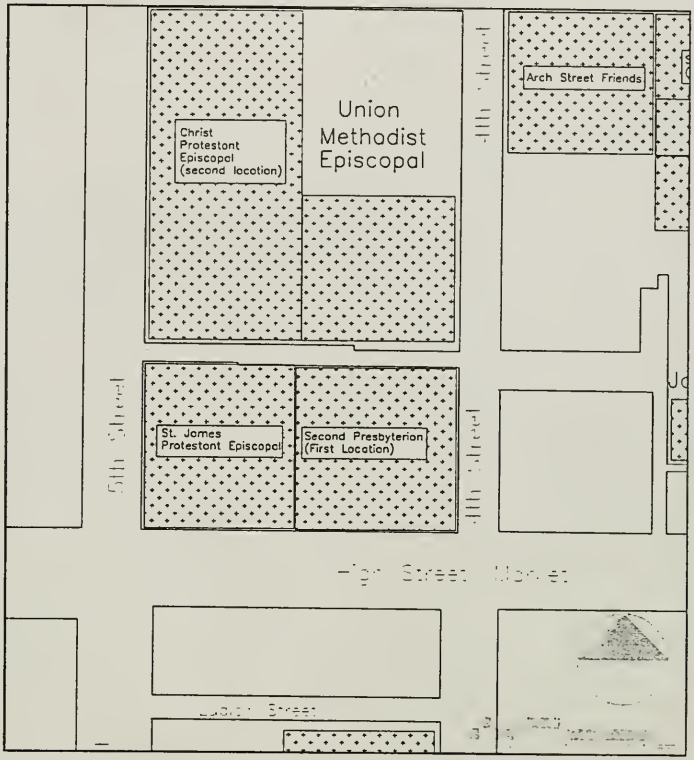


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|---|---|
| Name: | Second Presbyterian |
| Location: | 4th Street, West side, No of High ( Market ) |
| Sources: | Board of Heath and Public Ledger |
| Maps: | Paxton, 1811; C & L, 1824; Tanner, 1828, 1830; C & H, 1832, 1835; Smedley, 1882; |
| Comments: | This was part of the old Academy property. |

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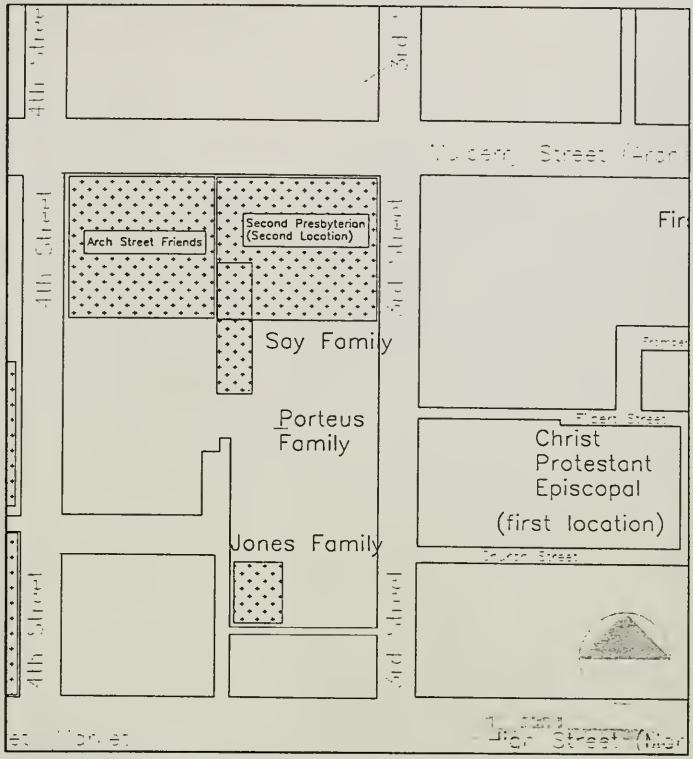


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|---|---|
| Name: | Second Presbyterian ( second location ) |
| Location: | Northwest corner of 3rd and Mulberry ( Arch ) Street. |
| Sources: | E.B. Beadle "The Old and the New" |
| Maps: | Paxton, 1811; C & L, 1824; Tanner, 1828, 1830; C & H, 1832, 1835; Smedley, 1862; |
| Comments: | Various of the clergy were buried here until property was sold in 1835 and the remains removed. |

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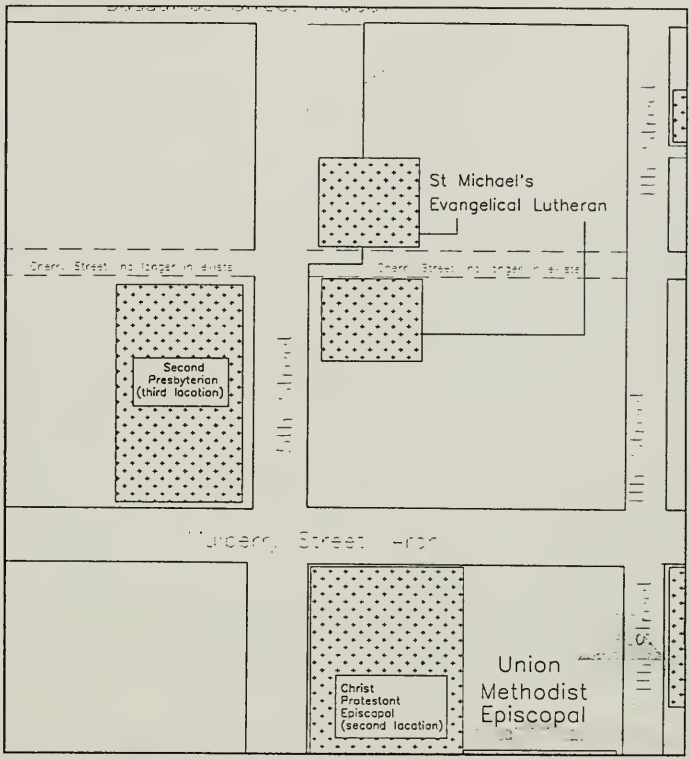


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|---|---|
| Name: | Second Presbyterian ( third location ) |
| Location: | Mulberry ( Arch ) Street, North side to Cherry West of 5th. |
| Sources: | E.B. Beadle "The Old and the New" |
| Maps: | Paxton, 1811; C & L, 1824; Tanner, 1828, 1830; C & H, 1832, 1835; Smedley, 1862; |
| Comments: | Ground purchased 1750 and sold in 1869. Remains moved to Mt. Vernon Cemetery except for five vaults re-constructed in Laurel Hill. |

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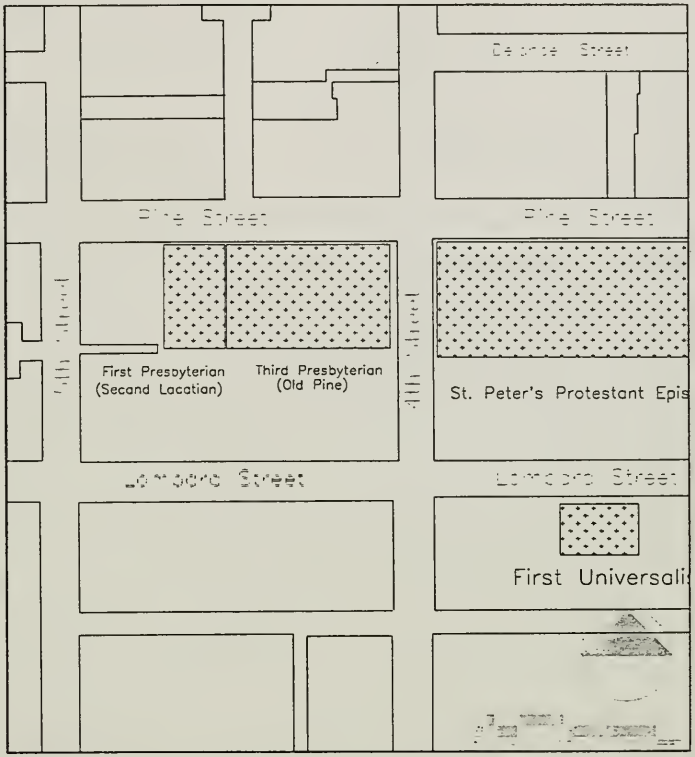


| | |
|---|---|
| Name: | Third Presbyterian |
| Location: | Southwest corner of 4th and Pine |
| Sources: | Gibbons, " A History of Old Pine Street " |
| Maps: | Paxton, 1811; C & L, 1824; Tanner, 1828, 1830; C & H, 1832, 1835; Hopkins, 1875. |
| Comments: | Land granted in 1764. Extant. |

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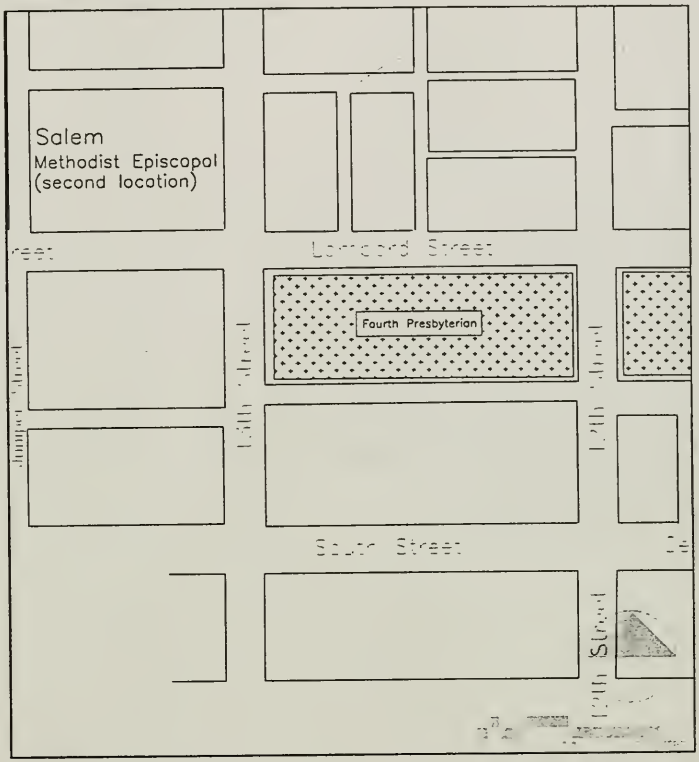


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|---|---|
| Name: | Fourth Presbyterian |
| Location: | Lombard Street South side 12th to 13th Streets. |
| Sources: | Board of Health papers 1825-32, register 1838-60. |
| Maps: | Paxton, 1811; C & L, 1824; Tanner, 1828, 1830; C & H, 1832, 1835; Hopkins, 1875. |
| Comments: | Land was acquired in 1800 and sold in 1891. Remains were removed to Mt Moriah Cemetery. |

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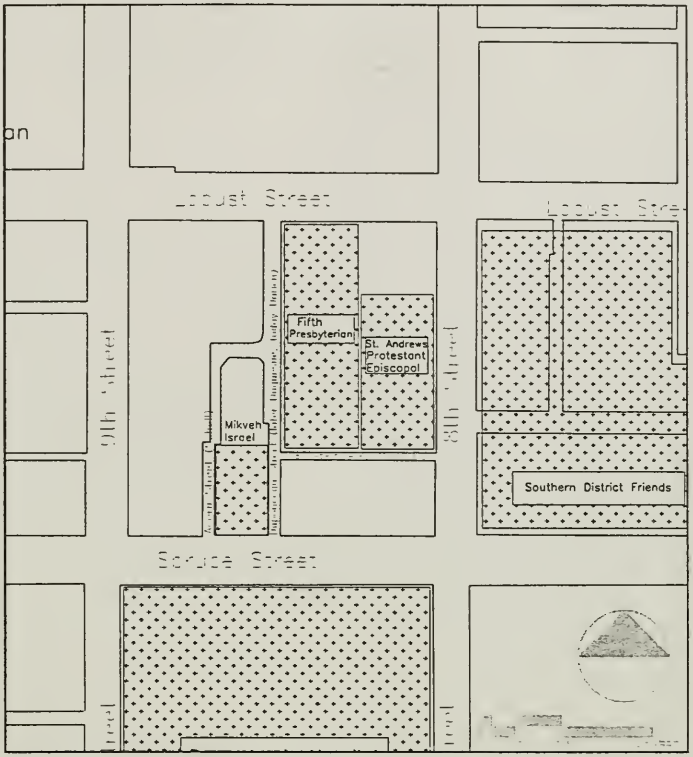


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|---|---|
| Name: | Fifth Presbyterian |
| Location: | Locust St. South side, West of 8th, corner of Blackberry Alley |
| Sources: | Sands, "History of the Arch Street Presbyterian Church" |
| Maps: | C & L, 1824; Tanner, 1828, 1830; C & H, 1832, 1835. |
| Comments: | Established 1813 and sold in 1822 to the Musical Fund Society which built the Musical Fund Hall. |

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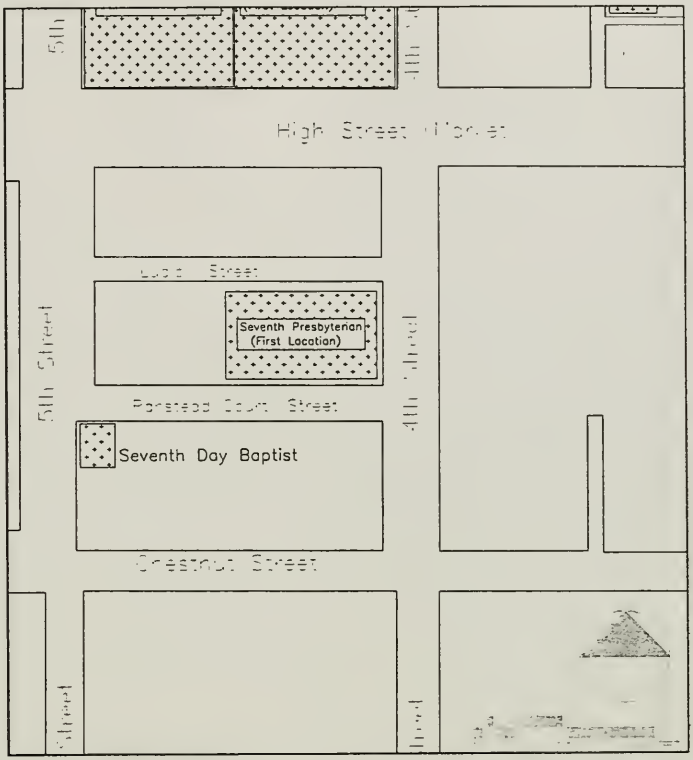


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|---|---|
| Name: | Seventh Presbyterian |
| Location: | Ranstead Court, West of 4th |
| Sources: | White and Scott, p. 30 |
| Maps: | Paxton, 1811; C & L, 1824; Tanner, 1828, 1830; C & H, 1832, 1835. |
| Comments: | Established 1805, sold in 1847. Remains removed July 1847 to the Woodlands. |

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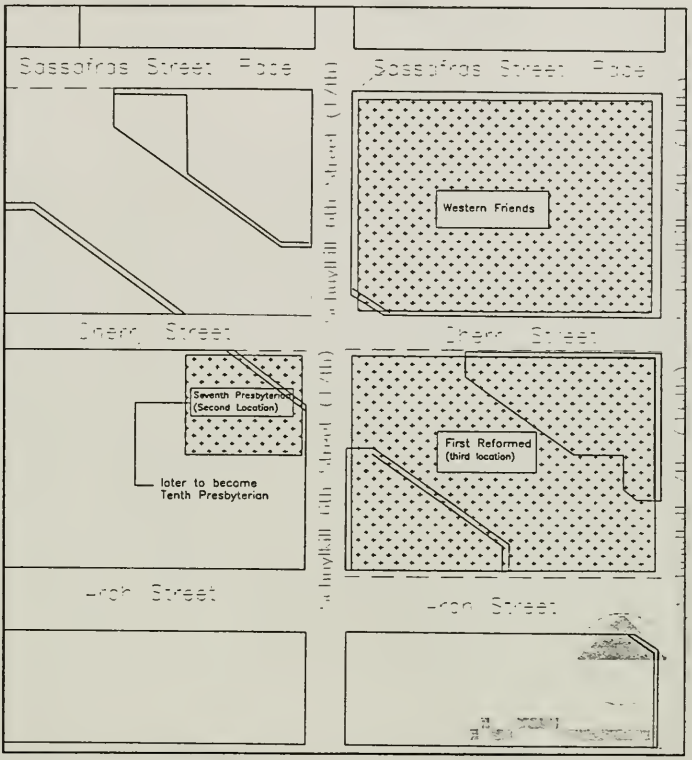


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|---|---|
| Name: | Seventh Presbyterian ( second location ) |
| Location: | Cherry Street, South side, West of Schuylkill 8th (17th) |
| Sources: | Board of Health - Register 1838-48. |
| Maps: | Paxton, 1811; C & L, 1824; Tanner, 1828, 1830; C & H, 1832, 1835. |
| Comments: | Ground purchased 1808 and sold in 1832 and 1851. Remains removed to the Woodlands. |

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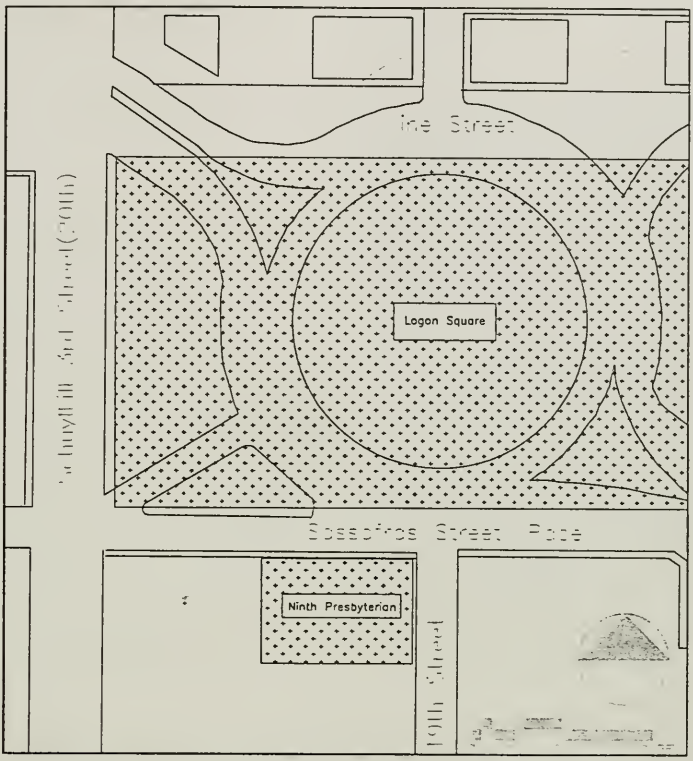


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|---|---|
| Name: | Ninth Presbyterian |
| Location: | Southwest corner of 19th and Race Streets |
| Sources: | Board of Health - Paper 1825-31, Register 1838-58. |
| Maps: | Smedley, 1862; Hopkins, 1875; Bromley, 1910. |
| Comments: | Ground purchased 1824 and sold in 1865. Remains removed to Mt. Moriah Cemetery. |

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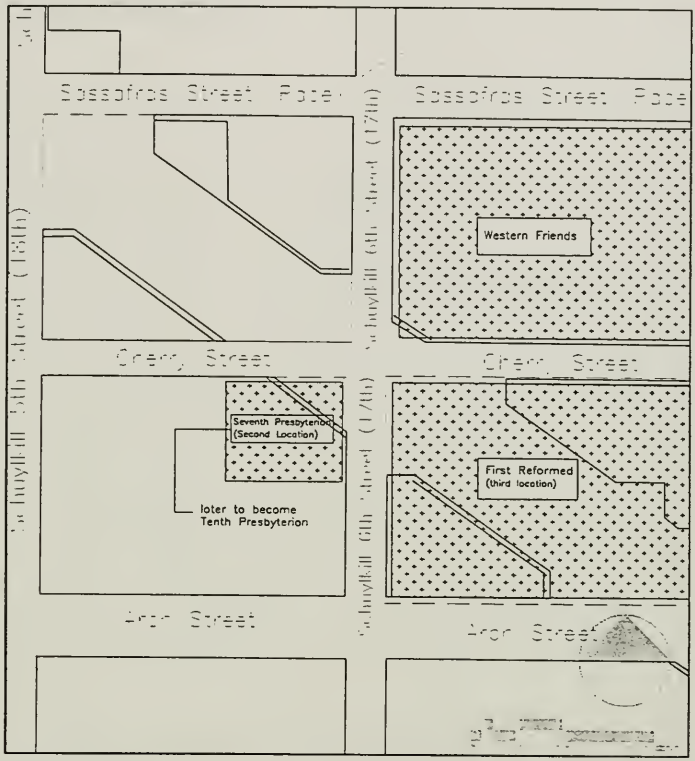


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|---|---|
| Name: | Tenth Presbyterian |
| Location: | Cherry Street, South side, West of Schuylkill 6th ( 17th) St. |
| Sources: | Board of Health - Register 1838-58. |
| Maps: | Smedley, 1892; Hopkins, 1875; Bromley, 1910. |
| Comments: | Ground purchased in 1834 from the Seventh Presbyterian Church and sold in 1851. Remains were also removed to the Woodlands. |

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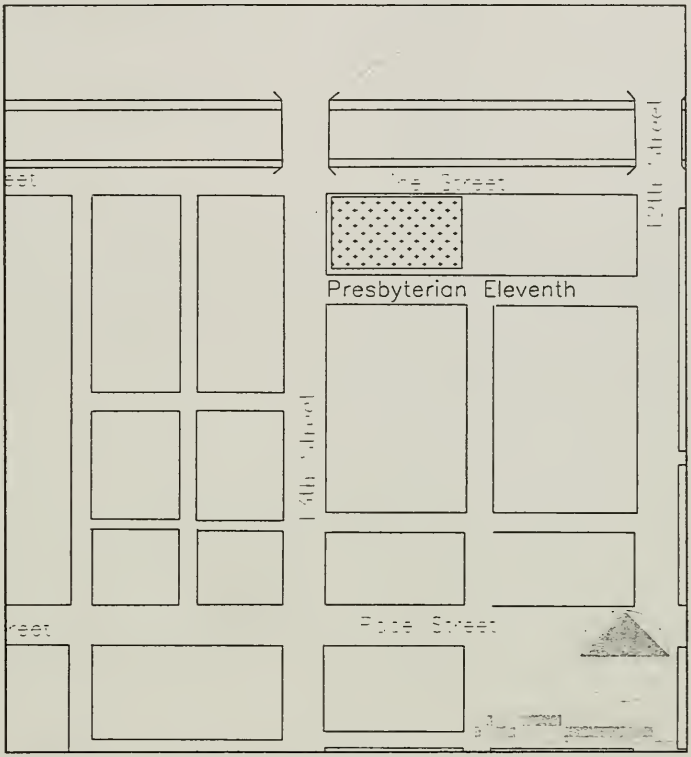


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|---|---|
| Name: | Eleventh Presbyterian |
| Location: | Vine Street, South side, E. of 13th. |
| Sources: | Board of Health - Register 1838-48. |
| Maps: | C & H, 1832, 1835. |
| Comments: | Property purchased in 1830 and sold in 1857. |

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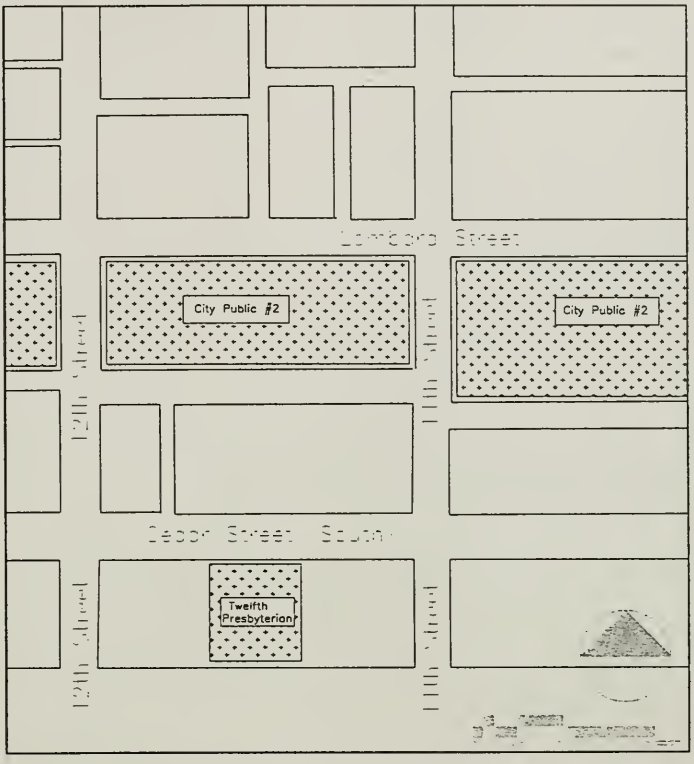


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|---|---|
| Name: | Twelfth Presbyterian ( later called Cedar Street Presbyterian ) |
| Location: | Cedar (South) St., South side, West of 11th |
| Sources: | Board of Health, papers 1832. |
| Maps: | Smedley, 1862; Hopkins, 1875; |
| Comments: | Ground purchased 1831 and sold in 1882. The Standard theatre, later (now demolished) occupied this land (Baist 1895; Bromley, 1910. |

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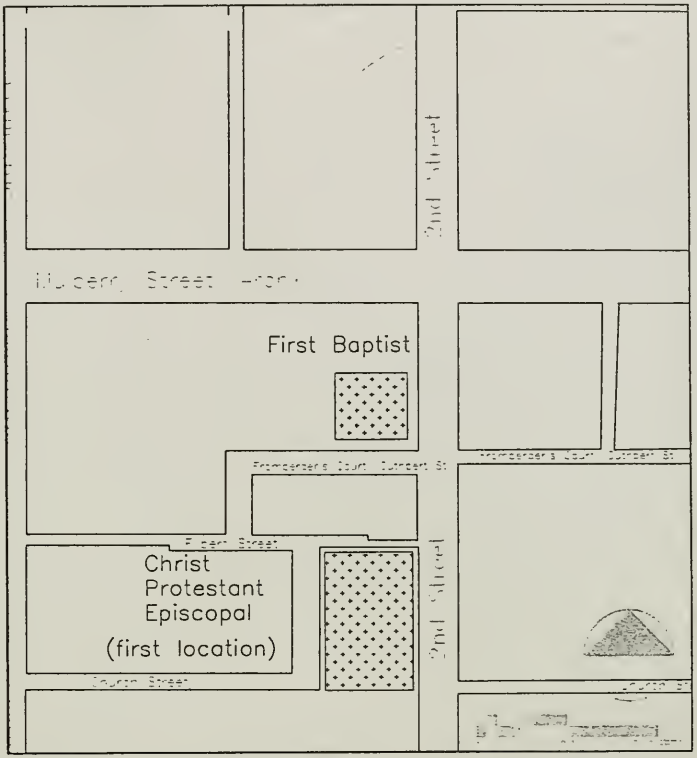


| | |
|---|---|
| Name: | Christ Protestant Episcopal (Churchyard) |
| Location: | Second Street West side, North of High ( Market ) |
| Sources: | Deborah Mathias Gough, Christ Chruch, PA, U of Penn Press, 1995. |
| Maps: | Tanner 1828, 1830; C & H 1835, Baist 1895 |
| Comments: | "A resolution was adopted on May 25, 1897, prohibiting the burial of bodies in any burial vault under the Parish House of Christ Chruch, Second above Market Street." Report of Board of Health 1897, p. 48. |

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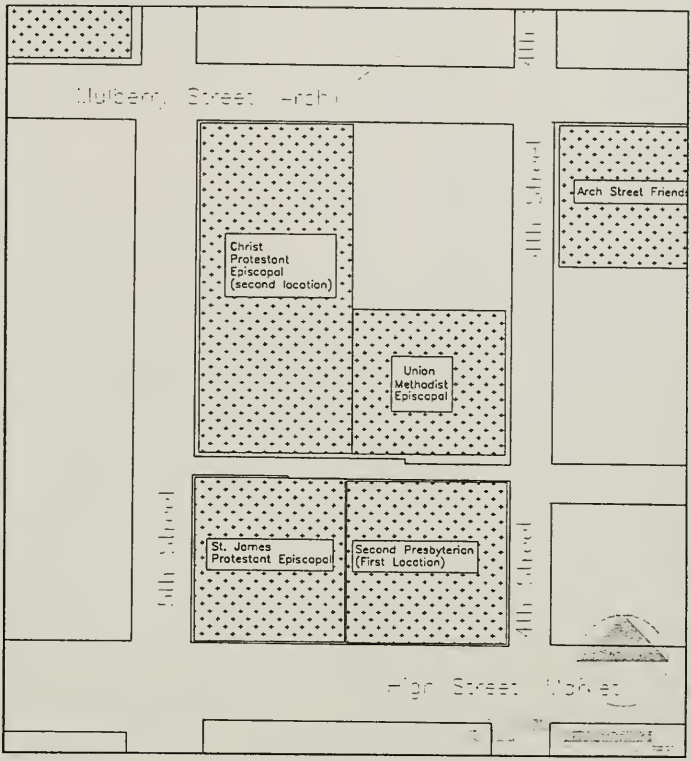


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|---|---|
| Name: | Christ Protestant Episcopal (Burial Yard) |
| Location: | S.E. corner of 5th and Mulberry ( Arch ) street. |
| Sources: | Deborah Mathias Gough, Christ Chruch, PA, U of Penn Press, 1995. |
| Maps: | Tanner, 1828, 1830; C & H, 1832, 1835; Sidney, 1849; Smedley, 1852; Hopkins, 1875. |
| Comments: | Ground purchased 1719. |

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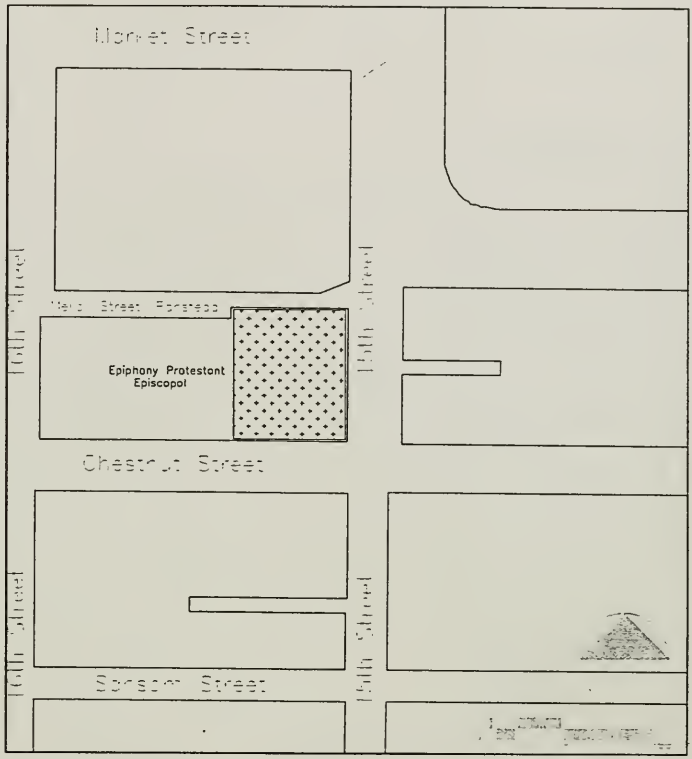


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|---|---|
| Name: | Epiphany Protestant Episcopal |
| Location: | N.W. corner 15th and Chestnut St. extending back to Melloy (Ranstead) Street |
| Sources: | Board of Health Register, 1838-60. |
| Maps: | Smedley, 1862; Hopkins, 1875; Baist, 1895. |
| Comments: | Ground purchased 1834, property sold 1898. Remains removed in 1895 to various cemeteries, notably to West Laurel Hill. |

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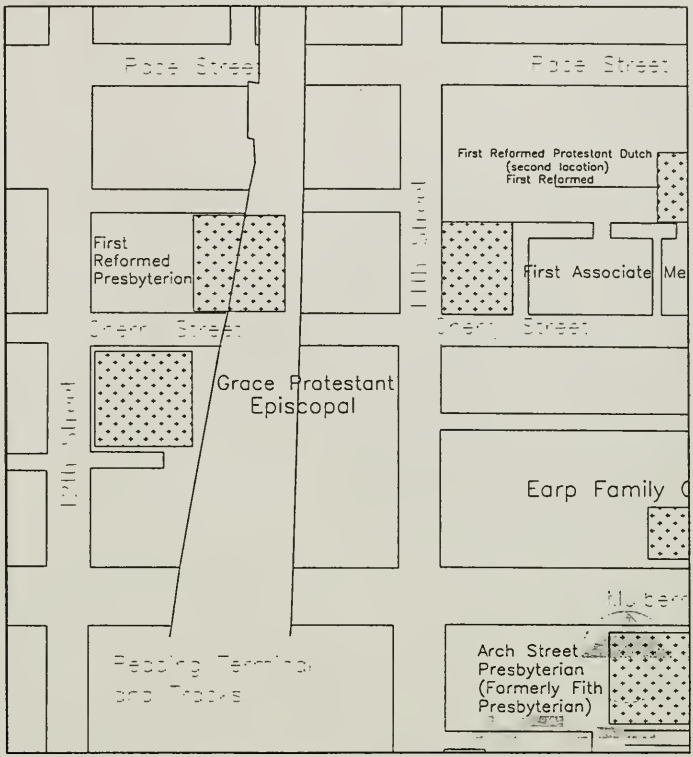


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|---|---|
| Name: | Grace Protestant Episcopal |
| Location: | S.E. corner 12th and Cherry Street |
| Sources: | Board of Health |
| Maps: | Smedley, 1862; Hopkins, 1875; Baist, 1895; Bromley 1910. |
| Comments: | Ground purchased 1833, property sold 1911. A Board of Health Report for 1872 ( pp 105-7 ) lists this ground as a place of interment. |

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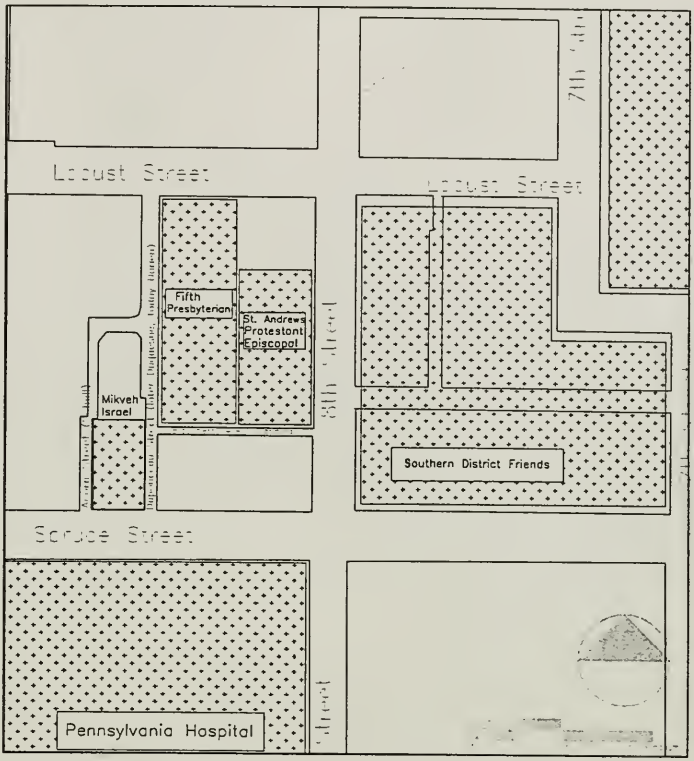


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|---|---|
| Name: | St. Andrew's Protestant Episcopal |
| Location: | 8th Street, West side, North of Spruce. |
| Sources: | Westcott, chapter DXXIII; Board of Health Papers, 1825-1832. |
| Maps: | Tanner, 1828, 1830; Smedley, 1862; Hopkins, 1875; Baist, 1895; Bromley 1910. |
| Comments: | Established 1822. About 1938, the tombstones were taken to St. Andrews Collegiate School at 42nd & Spruce. Burying ground also noted in Public Ledger July 17, 1871. |

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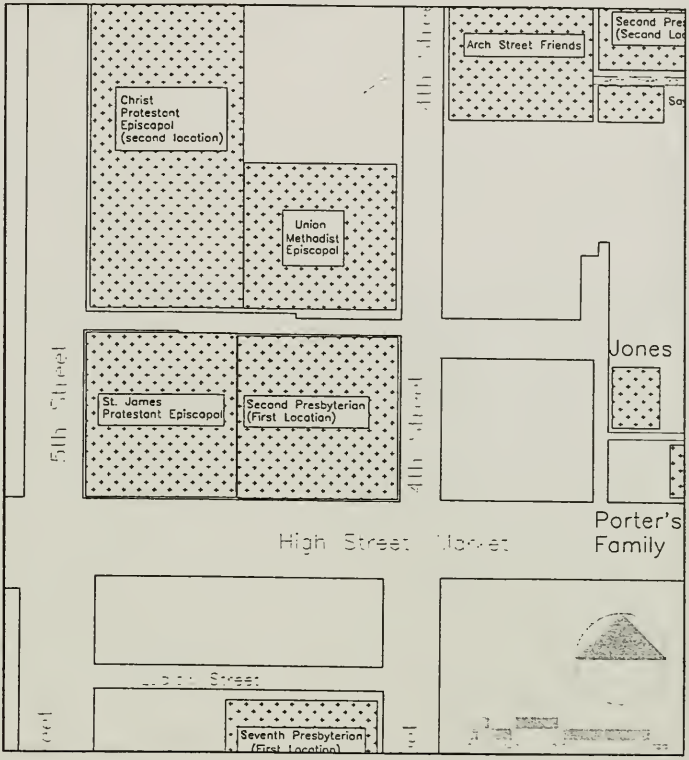


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|---|---|
| Name: | St. James Protestant Episcopal |
| Location: | 5th Street, East side, North of Market. |
| Sources: | Board of Health Papers, 1828-1858; Westcott Chapter DXXI; Gough, Christ Church. |
| Maps: | Tanner, 1828, 1830; C & H 1832. |
| Comments: | Established, 1829, by act of Assembly separating St James Church from Christ and St. Peter's Churches. The congregation was authorized in 1841 to sell ground where no burials had been sold. In 1914, the Court of Common Pleas decided that by the 1841 sale, title to this ground reverted to Christ Church. |

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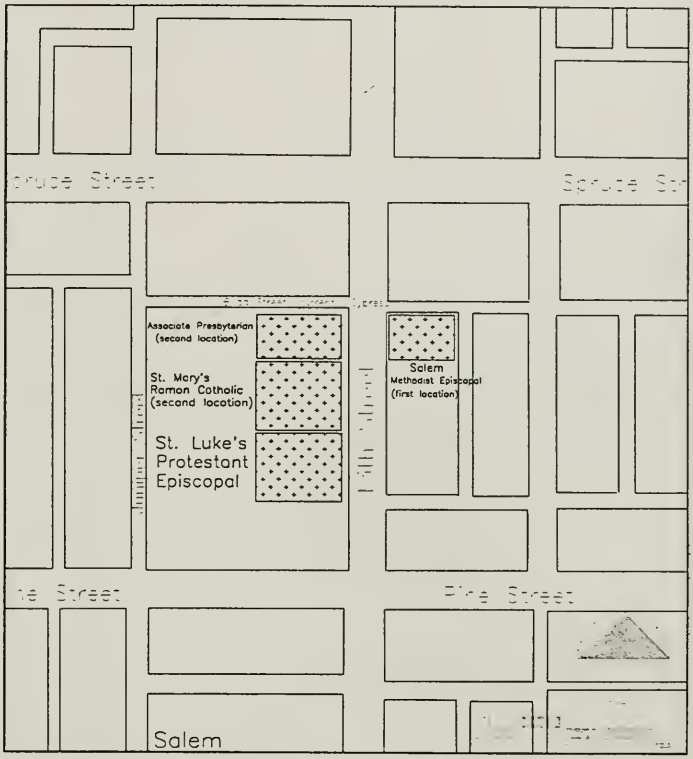


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|---|---|
| Name: | St. Luke's Protestant Episcopal |
| Location: | 13th Street, Westt side, North of Pine. |
| Sources: | Board of Health |
| Maps: | |
| Comments: | Reports of the Board of Health, previous to 1900, list this as a place of interment. |

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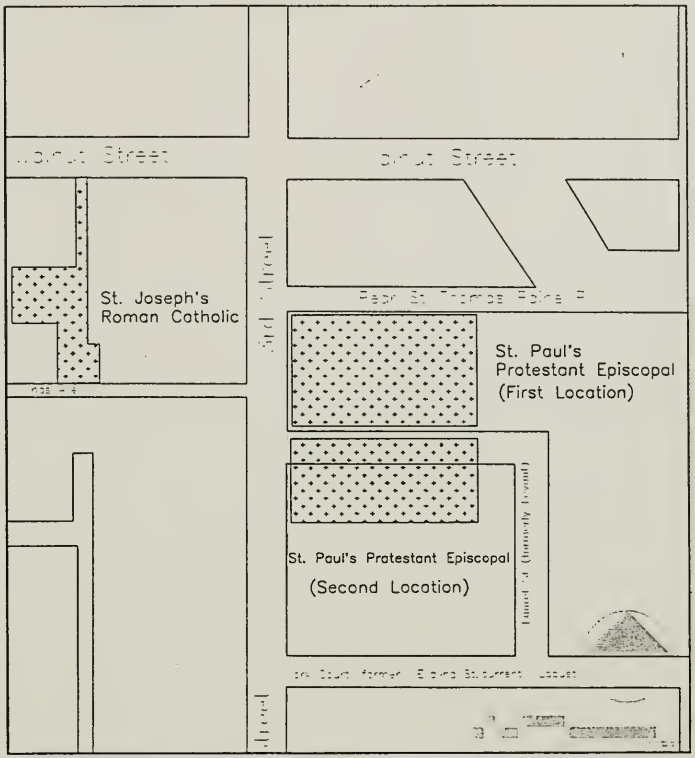


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|---|---|
| Name: | St. Paul's Protestant Episcopal (First location) |
| Location: | 3rd Street, East side, North of Spruce. |
| Sources: | Norris S. Barratt, History of Old St Paul's Church; Westcott. chapter CLXXXII. |
| Maps: | Paxton, 1811; C & L, 1824; Tanner, 1828, 1830; C & H, 1832, 1835; Smedley, 1862; Hopkins, 1875; Baist, 1895. |
| Comments: | Established 1760. Ground purchased 1808 (further comments on second location) |

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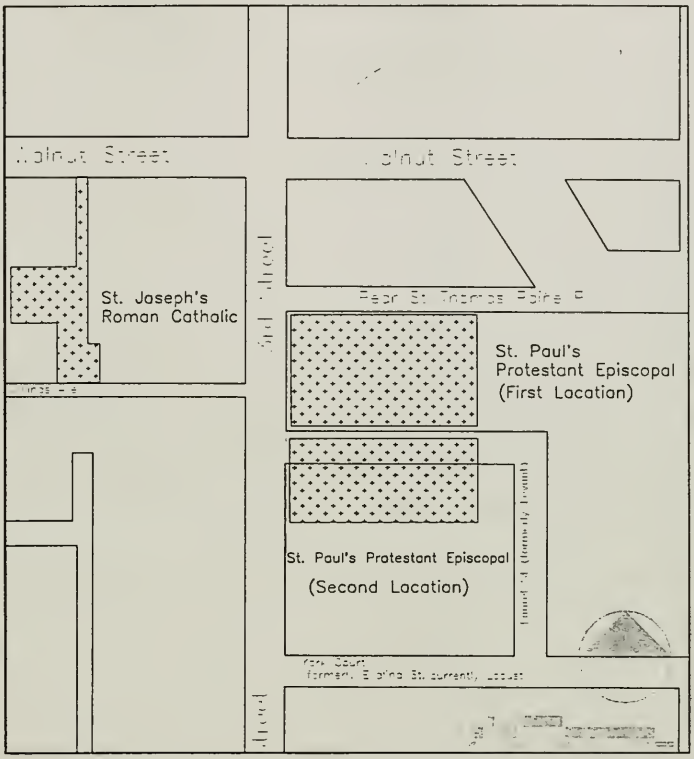


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|---|---|
| Name: | St. Paul's Protestant Episcopal (Second location) |
| Location: | North West corner York Court (Evalina St, Locust Street, Elm pl.) and Laurel (Levant, American) St.et, East side, North of Spruce. |
| Sources: | Norris S. Barratt, History of Old St Paul's Church; Westcott. chapter CLXXXII. |
| Maps: | Paxton, 1811; C & L, 1824; Tanner, 1828, 1830; C & H, 1832, 1835; Smedley, 1862; Hopkins, 1875; Baist, 1895. |
| Comments: | Ground purchase, 1811. A portion was sold to the Hibernia Fire Engine, No 1, in 1850. Under a act of Assembly of 1859, the remains were removed from this ground to Mount Moriah Cemetery, and the remaining ground was sold in 1859. |

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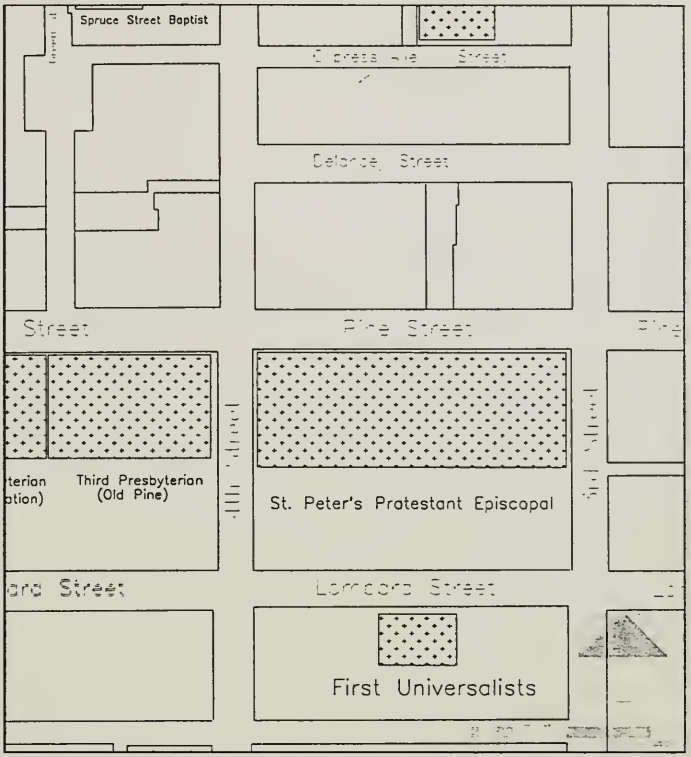


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|---|---|
| Name: | St. Peter's Protestant Episcopal |
| Location: | Pine Street, South side, 3rd to 4th. |
| Sources: | Dorr; Westcott. chapter CLXXXI. |
| Maps: | Paxton, 1811; C & L, 1824; Tanner, 1828, 1830; C & H, 1832, 1835; Smedley, 1862; Hopkins, 1875; Baist, 1895; Bromley, 1910. |
| Comments: | Original Ground presented by the Proprietaries of Pennsylvania, and enlarged by subsequent purchases, Church erected 1758-61. Christ Church minutes dated, June 20, 1758 refers to this grant for a new church "to be erected at the south end of the city". |

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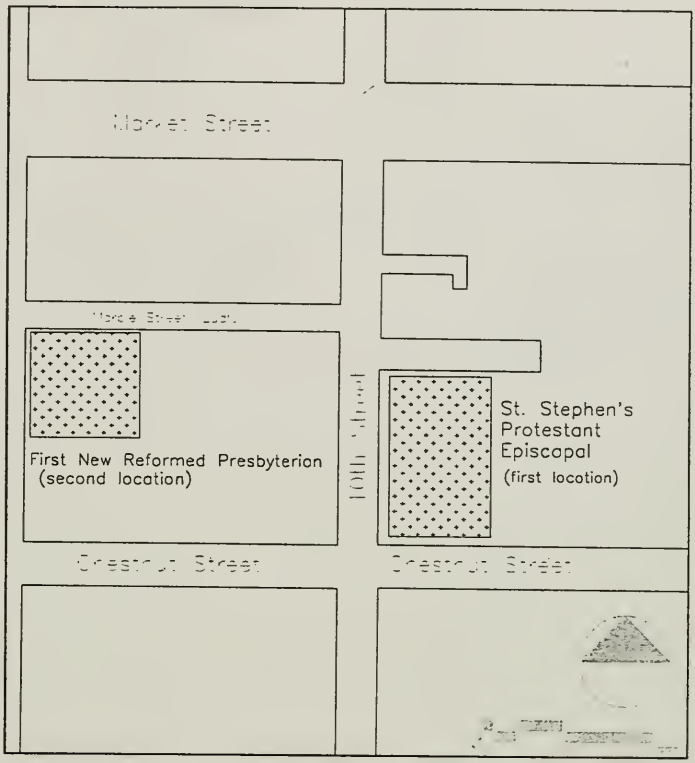


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|---|---|
| Name: | St. Stephen's Protestant Episcopal |
| Location: | 10th Street, East side, North of Chestnut. |
| Sources: | Westcott. chapter DXXII. |
| Maps: | Tanner, 1828, 1830; C & H, 1832, 1835; Smedley, 1862; |
| Comments: | Church organized, and corner-stone laid, 1822; consecrated, 1823. Burying ground established next to church. Remains were removed about 1855, to lots purchased by the congregation in Laurel Hill Cemetery |

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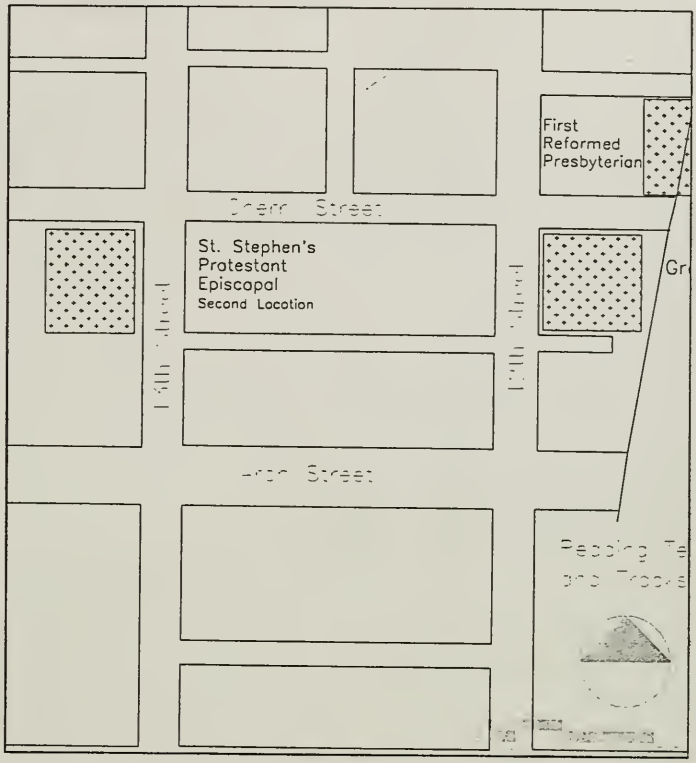


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|---|---|
| Name: | St. Stephen's Protestant Episcopal (Second Location) |
| Location: | S.W. corner of 13th and Cherry Streets. |
| Sources: | Westcott. chapter DXXII. |
| Maps: | Tanner, 1828, 1830; C & H, 1832, 1835; Smedley, 1882; |
| Comments: | Ground purchased 1827. Portions of it were sold from 1850 onward. |

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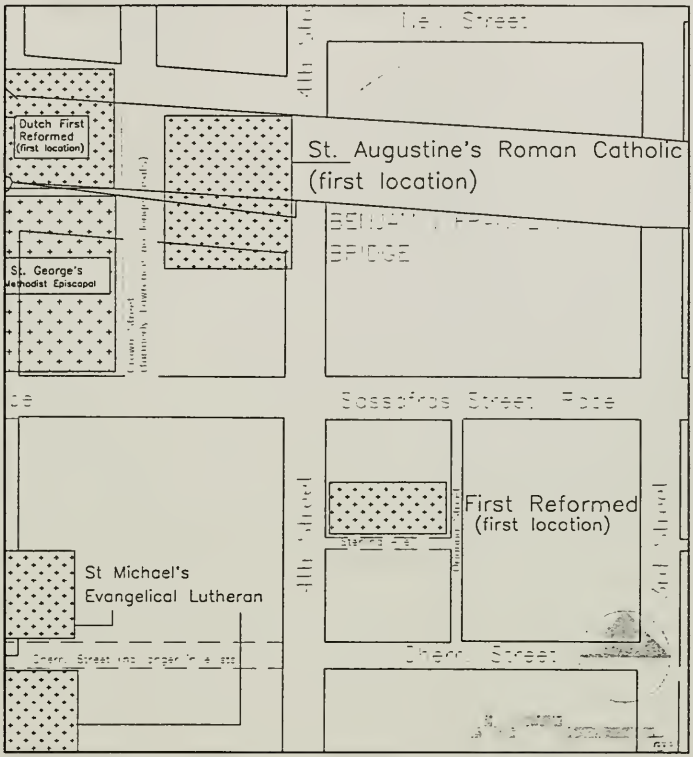


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|---|---|
| Name: | First Reformed ( First Location ) |
| Location: | Sassafras (Race) Street, South side, West of 3rd, corner of Sterling Alley and Oriana Street. |
| Sources: | Board of Health 1864-1882 |
| Maps: | Paxton, 1811; C & L, 1824; Tanner, 1828, 1830; C & H, 1832, 1835. |
| Comments: | Established 1747. Ground purchased in 1771, 1798 and 1809. Property sold 1882. |

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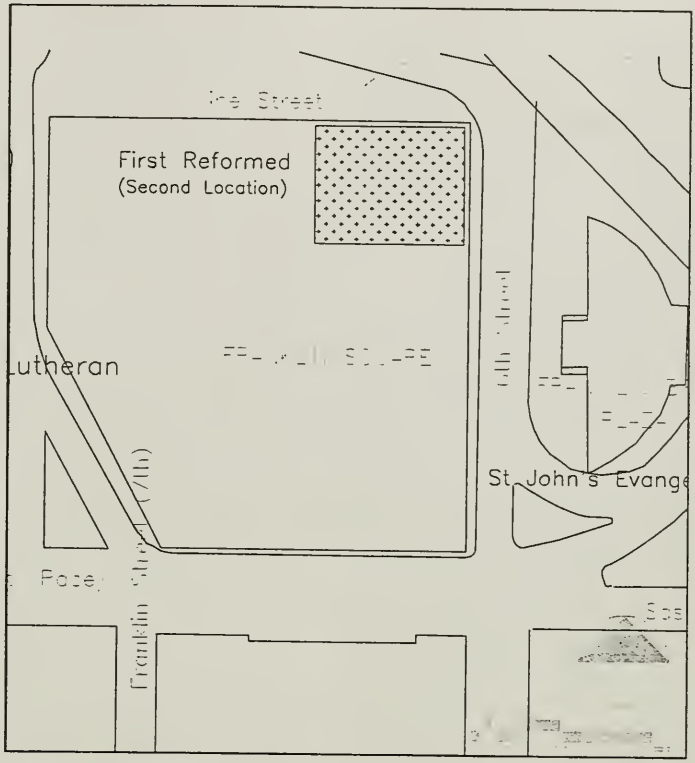


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|---|---|
| Name: | First Reformed ( Second Location ) |
| Location: | Franklin, or Northeast Square. (Vine Street, South side, West of 6th). |
| Sources: | Board of Health 1864-1882; "ADA", Aug 20, 1819; "Eve. Bull.", April 24 1915. |
| Maps: | Paxton, 1811; C & L, 1824; Tanner, 1828, 1830; C & H, 1832, 1835. |
| Comments: | Established 1741. In 1838, the congregation which claimed a grant of this ground, was dispossed by the city, and the ground was closed over. The trustees of the church "removed a number of the bodies therein interred, " and were reimbursed $5000.00 by the city on release of all claims. Some of the headstones remained and were dug up when the approach to the Delaware Bridge was being constructed in 1915. |

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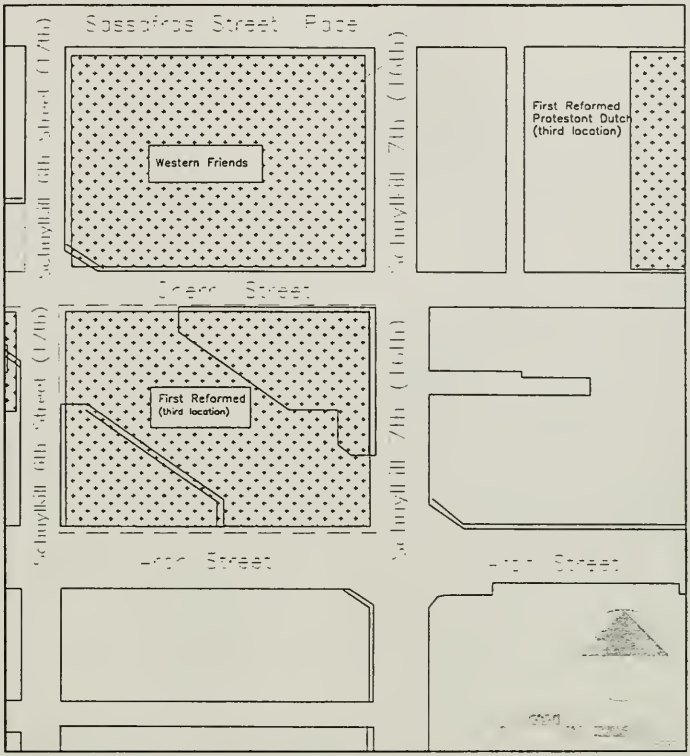


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|---|---|
| Name: | First Reformed ( Third Location ) |
| Location: | Mulbery (Arch) St. to Cherry on West side of Schuylkill 5th (17th) Street |
| Sources: | Board of Health 1825-29. |
| Maps: | Paxton, 1811; C & L, 1824; Tanner, 1828, 1830; C & H, 1832, 1835. |
| Comments: | This land was given by an act of Assembly in 1801. In 1803 burials are recorded and in 1836 the remains of the 2nd location were reinterred. In 1854 another act of Assembly was obtained authorizing the sale of this property. Remains were removed to a location in Old Oaks Cemtery, but this cemetery did not last long. So there was a final relocation to West Laurel Hill in 1877. |

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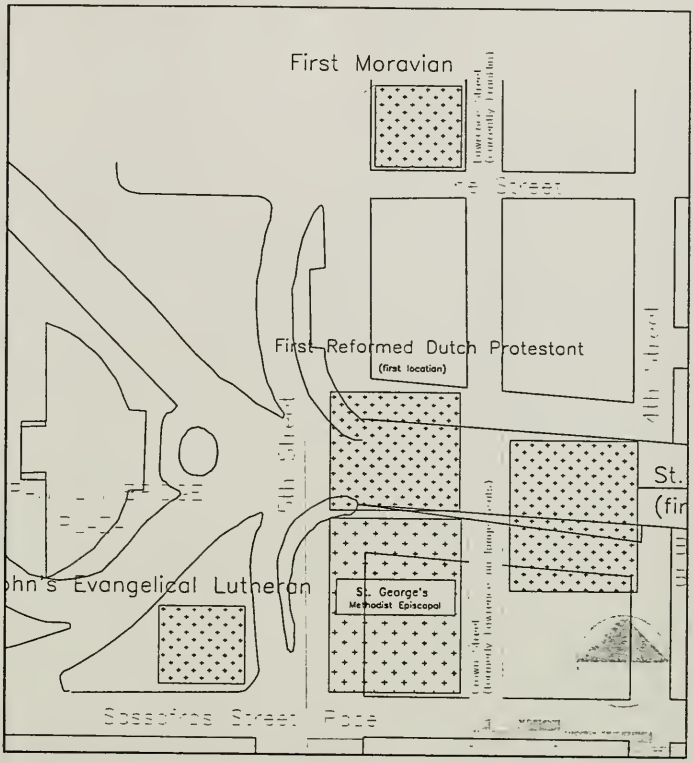


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|---|---|
| Name: | First Reformed Dutch Protestant ( First Location, Churchyard ) |
| Location: | Crown (Lawrence) St.,West side extending to 5th, North of Sassafras (Race) St. |
| Sources: | Board of Health 1844-47, 1849. |
| Maps: | Paxton, 1811 calls the congregation "Evangelical Reformed"; Tanner, 1830. |
| Comments: | Purchased, in 1810 by the Evangelical Reformed Congregation, which later changed its name. The ground and buildings were sold to the city in 1854. |

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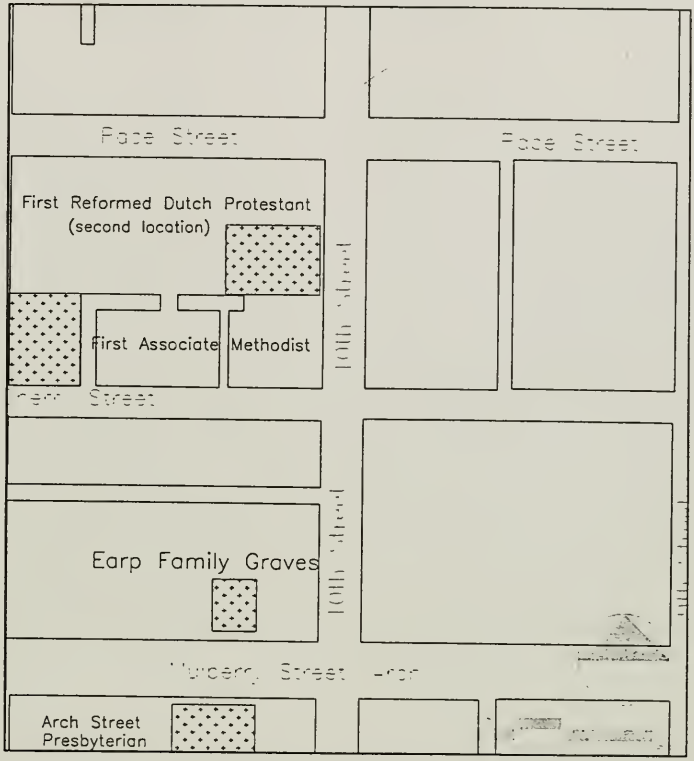


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|---|---|
| Name: | First Reformed Dutch Protestant ( Second Location ) |
| Location: | Cherry Street, North Side, East of 10th (N.W. corner of Webb's Ave.) |
| Sources: | Board of Health 1857; Westcott Chapter DXLI Dutch Reformed. |
| Maps: | C & L, 1824; Tanner, 1828, 1830. |
| Comments: | Ground purchased, 1810 and 1825. A portion was sold in 1823 and 1867. Remains removed in 1857 to Laurel Hill. Records call this churchyard East of 10th, but this is a recorded error that was perpetuated and is contradicted by the maps and Westcott. |

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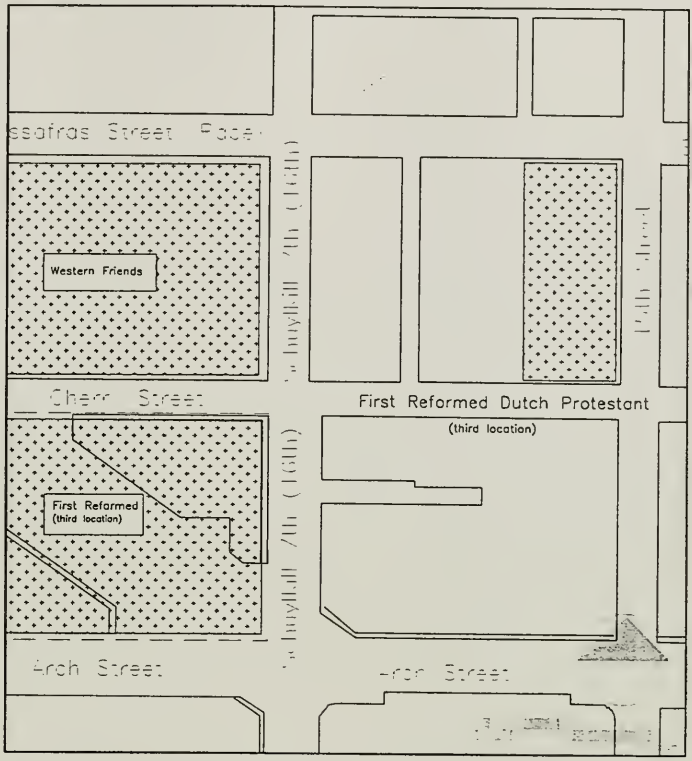


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|---|---|
| Name: | First Reformed Dutch Protestant ( Third Location ) |
| Location: | Sassafras (Race) Street to Cherry, West of Schuylkill 8th (15th) Street. |
| Sources: | Westcott Chap. DXLI calls this Second Reformed contrary to proper listing on Maps. |
| Maps: | C & L, 1824; Tanner, 1828, 1830; C & H, 1835; Sidney, 1849. |
| Comments: | Ground purchased, 1824 and 1834. Part was sold and remains removed, in 1854 South Laurel Hill. Remaining land was eventually sold to Race Street Friends. |

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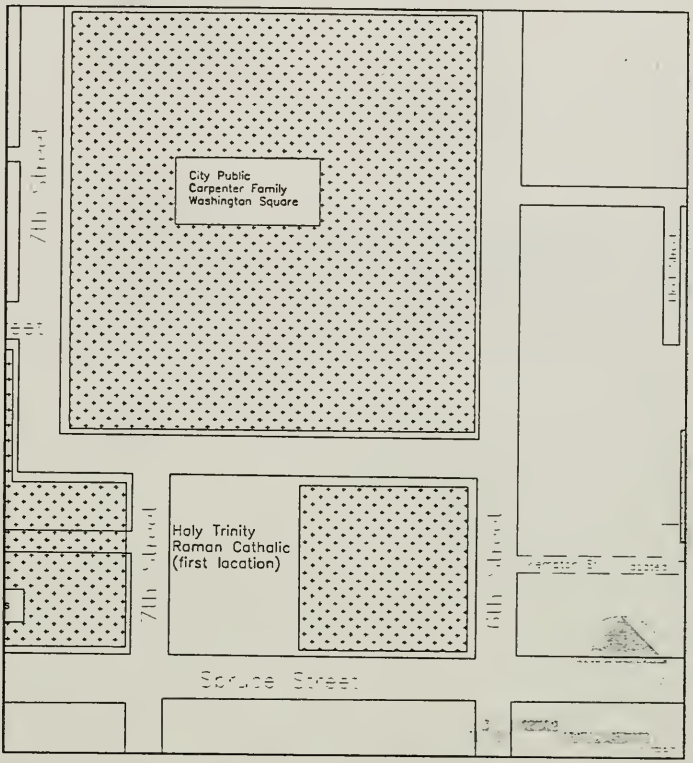


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|---|---|
| Name: | Holy Trinity Roman Catholic I churchyard) |
| Location: | North West corner of 8th and Spruce Streets |
| Sources: | Westcott, Chapter CCCLXVI |
| Maps: | C & L, 1824; Tanner, 1828, 1830; C & H, 1832, 1835; Smedley, 1852; Hopkins, 1875; Baist, 1895; Bromley, 1910. |
| Comments: | Ground purchased, corner-stone laid 1788. Today highrise condominiums are located on this site. |

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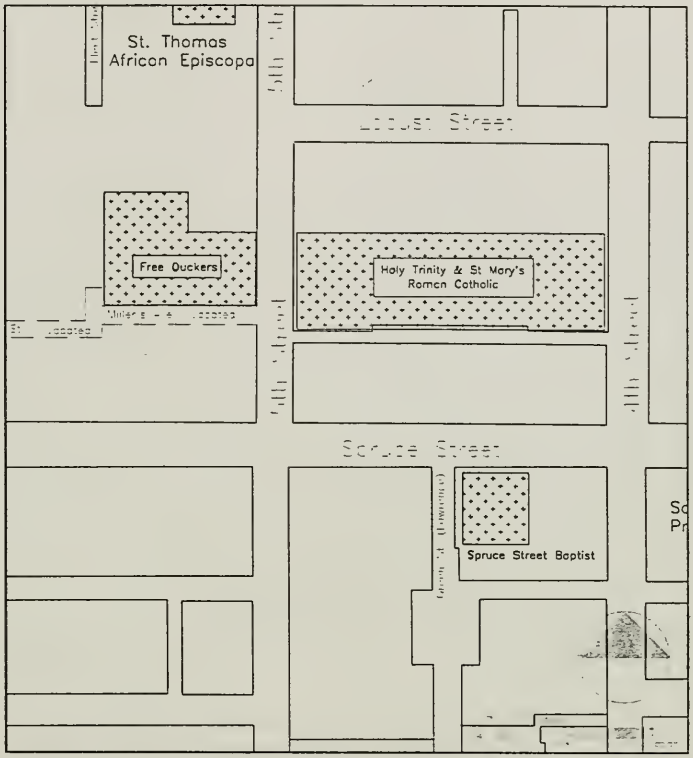


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|---|---|
| Name: | Holy Trinity Roman Catholic ( burial yard adjoining St. Mary's) |
| Location: | 5th Street, East side, North of Spruce |
| Sources: | Westcott, Chapter DXLVI; Board of Health paper, 1825-32. |
| Maps: | Smedley, 1862 shows it connected to St. Mary's. |
| Comments: | Extant. Purchased by German Catholics in 1788. |

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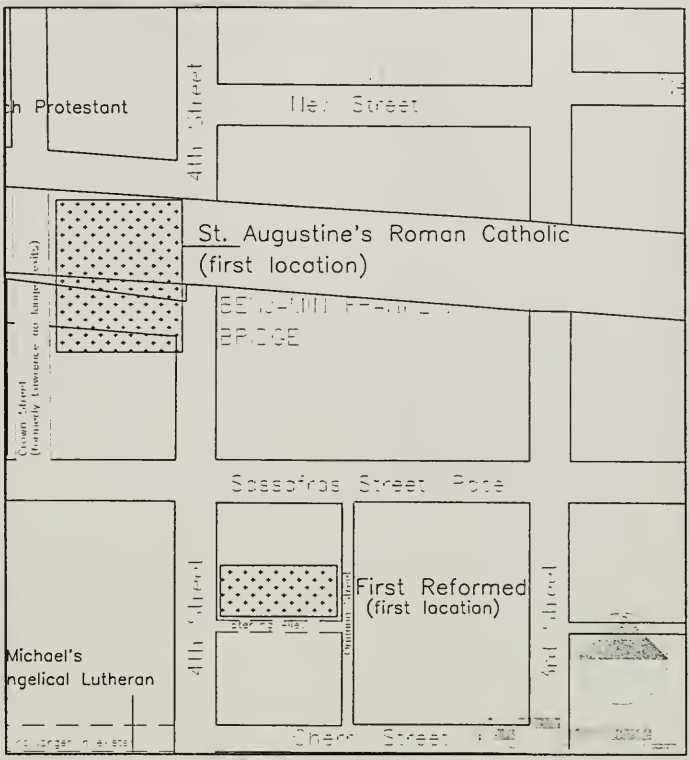


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|---|---|
| **Name:** | **St. Augustine's Roman Catholic ( first location, churchyard )** |
| **Location:** | **4th Street, West side, North of Race** |
| **Sources:** | **Westcott, Chapter DXLVI.** |
| **Maps:** | **C & L, 1824; Tanner, 1828, 1830; C & H, 1832, 1835; Sidney, 1849.** |
| **Comments:** | **Established about 1798. Church burned in 1844 and tombs were relocated during the construction of the Delaware Bridge (Ben Franklin) in 1915.** |

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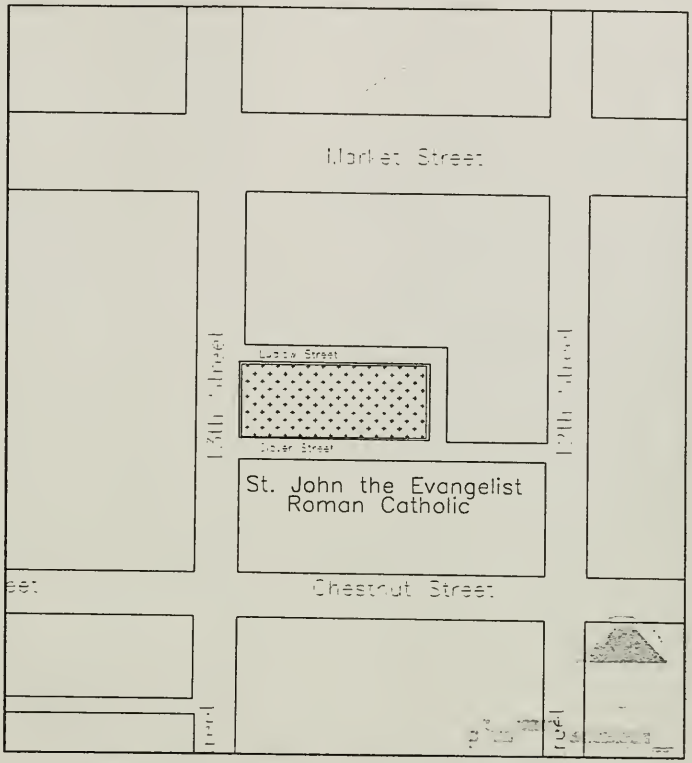


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|---|---|
| Name: | St. John the Evangelist Roman Catholic |
| Location: | 13th Street, East side, North of Chestnut (extending from Ludlow to Clover) |
| Sources: | ACHS, Vol I p.188;XX pp. 354,380; B of H Register 1838-80. |
| Maps: | Smedley, 1882; Hopkins, 1875; Balst, 1895; Bromley, 1910. |
| Comments: | Extant. Ground purchased 1831, vaults built 1837. |

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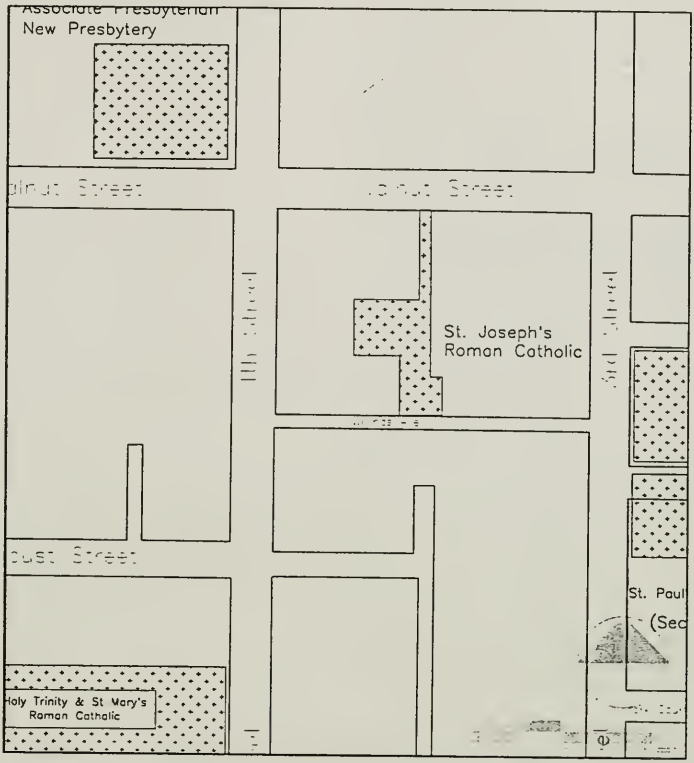


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|---|---|
| Name: | St. Joseph's Roman Catholic I first location) |
| Location: | Willing's Alley, North side, West of 3rd (Churchyard) |
| Sources: | ACHS, Vol V p.21-28; Westcott, Chapter CXCII. |
| Maps: | C & L, 1824; C & H, 1832, 1835; Smedley, 1862; Hopkins, 1875; Baist, 1895. |
| Comments: | The churchyard surrounded the church. Burials started about 1732. The purchase of the land that St. Mary's now occupies provided the initial cemetery. Many of the bodies buried in the churchyard were moved there. Extant. |

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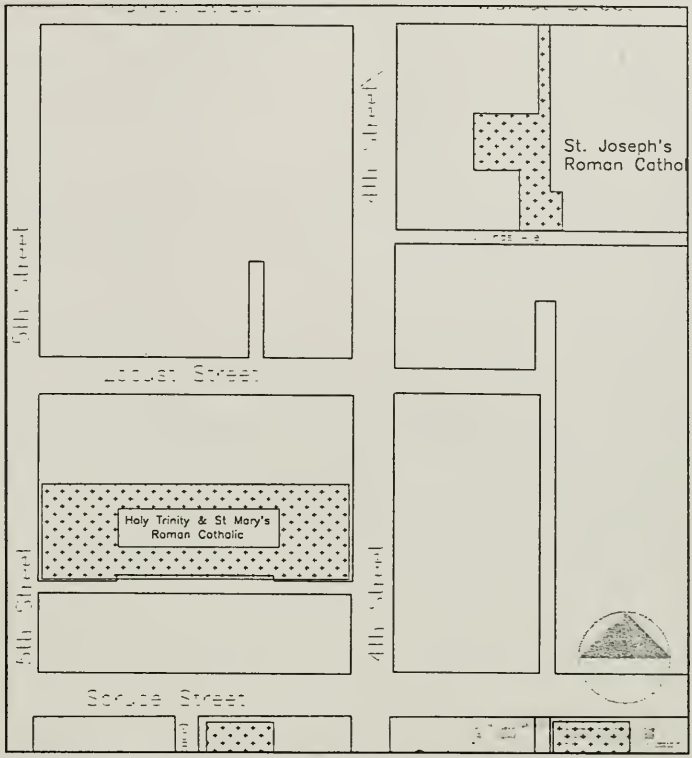


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|---|---|
| Name: | St. Mary's Roman Catholic (first location) |
| Location: | 4th to 5th, North of Spruce Street |
| Sources: | ACHS, Vol V p.21-28; Westcott, Chapter CXCII. |
| Maps: | Paxton, 1811; C & L, 1824; C & H, 1832, 1835; Smedley, 1862; Hopkins, 1875; Baist, 1895; Bromley, 1910. |
| Comments: | Ground purchased 1759. This became the consolidating cemetery for St. Joseph's and Holy Trinity. Extant. |

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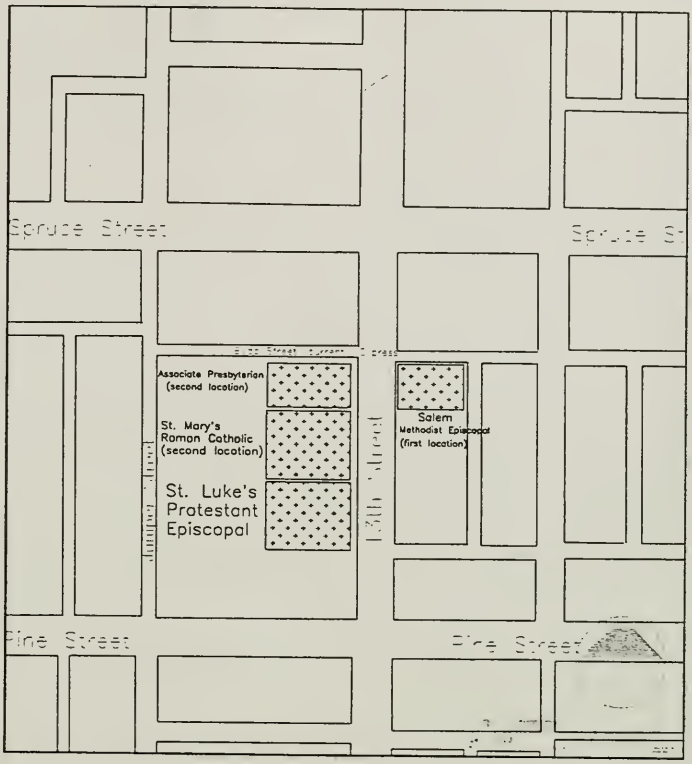


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|---|---|
| Name: | St. Mary's Roman Catholic (second location) |
| Location: | 13th Street, West side, North of Pine |
| Sources: | ACHS, Vol XXVII p.279-81 |
| Maps: | Paxton, 1811; C & L, 1824; Tanner, 1828; C & H, 1832, 1835; Smedley, 1862; Hopkins, 1875; Baist, 1895. |
| Comments: | Ground purchased 1800 and sold in 1899. The remains were removed to St. Mary's third location at Moore Street between 10th and 11th. |

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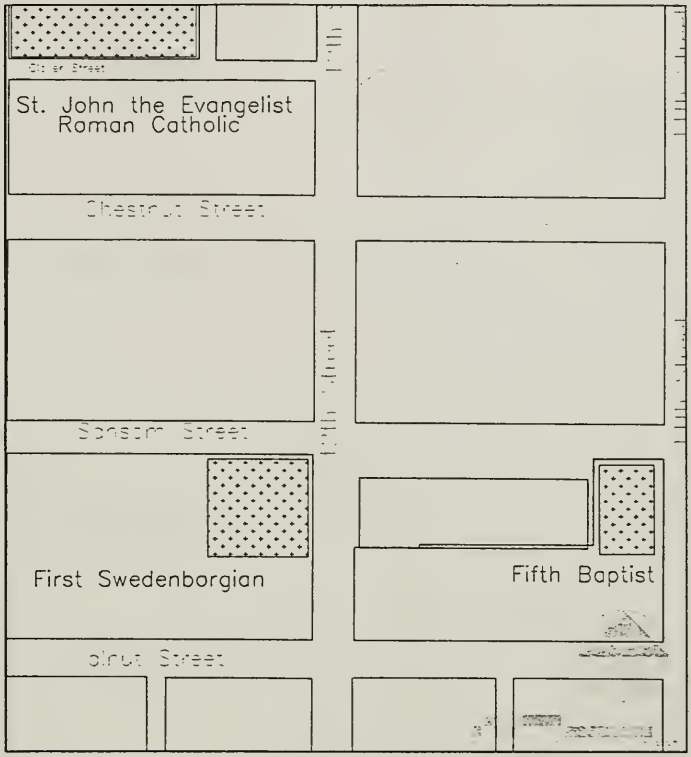


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|---|---|
| Name: | First Swedenborgian (first location) |
| Location: | South East corner of 12th and George (Sansom) Street. |
| Sources: | S & W, Vol II p. 1432-3; Public Ledger April 22, 1853. |
| Maps: | none that could be verified |
| Comments: | Organized as the American Society for Disseminating the Doctrine of the New Je--rusalem Church purchased ground in 1815,1822, and sold it 1824, 1825. Remains were removed to its second location at 16th and Washington. After site was sold and excavations were taking place in 1853 various coffins were discovered. |

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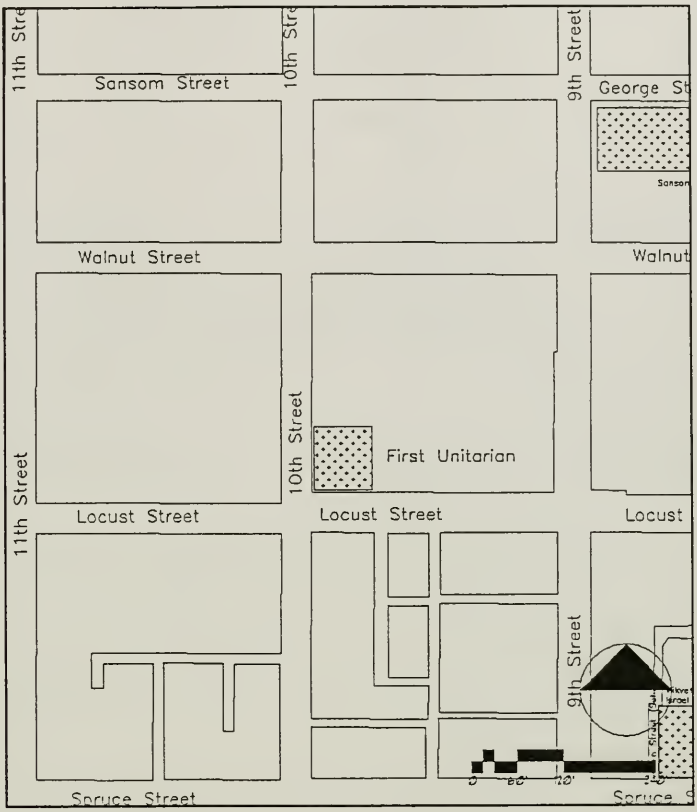


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|---|---|
| Name: | First Unitarian |
| Location: | Northeast corner of 10th and Locust Streets |
| Sources: | Board of Health Records - papers 1826-32, - register, 1838-48 |
| Maps: | Tanner, 1828,1830; C & H, 1832, 1835; Smedley, 1862; Hopkins, 1875. |
| Comments: | Ground purchased in 1821 and 1828. Remains removed in 1885 to West Laurel Hill. |

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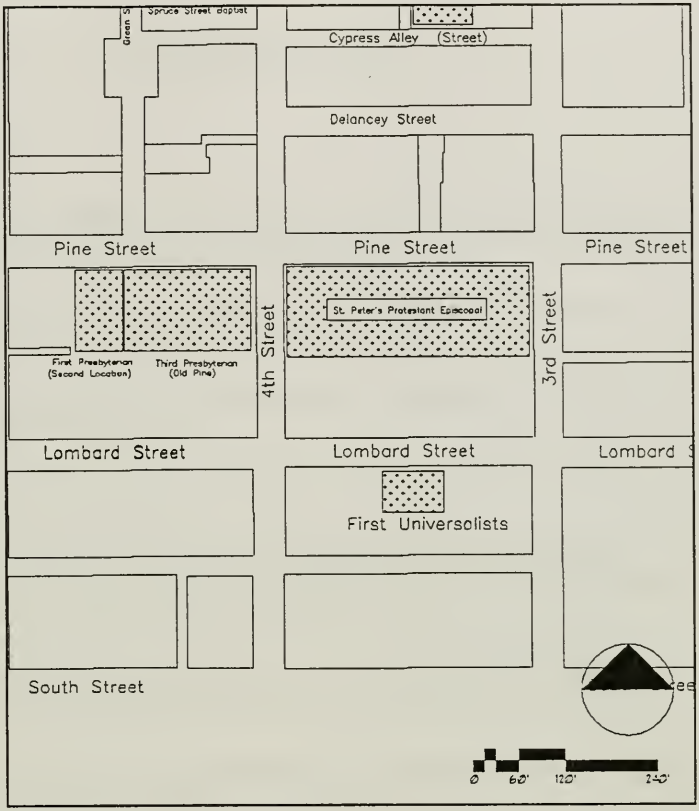


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|---|---|
| Name: | First Universalist |
| Location: | Lombard Street, South side, West of 4th Street |
| Sources: | Board of Health Records - papers 1825-32, called "First Independent of Southwark"; Westcott Chapter CCCLXXI |
| Maps: | Paxton, 1811; Tanner, 1828,1830; C & H, 1832, 1835. |
| Comments: | Ground purchased in 1793. Remains were removed to Fernwood Cemetery in Delaware County in 1867-88. |

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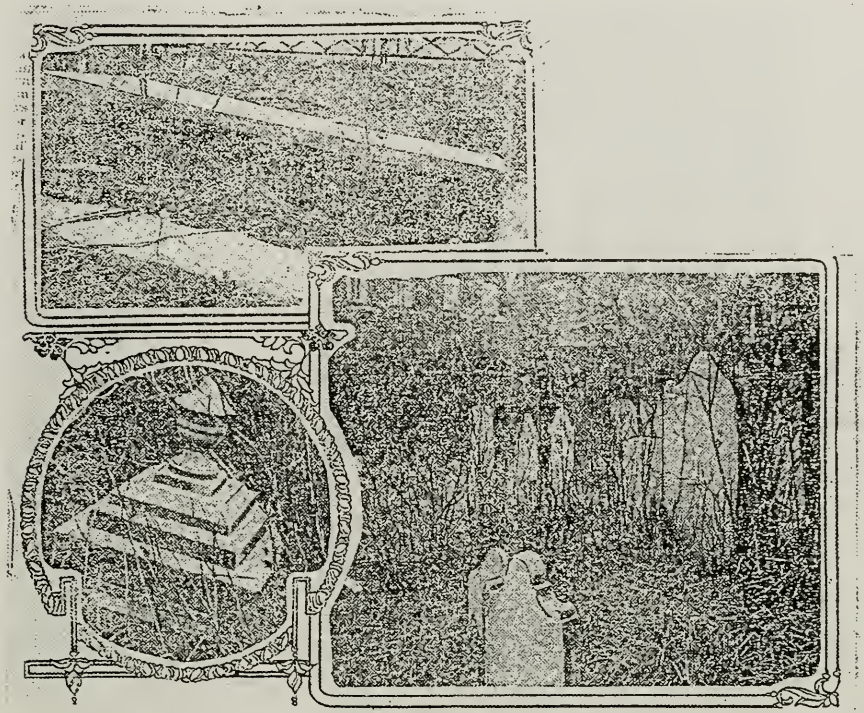
# APPENDIX A

## NEWSPAPER ARTICLES & ADDITIONAL ILLUSTRATIONS

PUBLIC LEDGER, Philadelphia, Tuesday Morning, October 22, 1867, Vol. LVIV, No. 24, page 1, column 5:

"The Burial Ground in Eighth Street, above Race. - The removal of bodies from the burial ground on Eighth street, above Race, has been going on for several days past. Yesterday the digging for the cellars of the stores to be erected on Eighth street was commenced, and at present, unless the friends of those buried in the ground desire it, no bodies will be removed from the ground except such as lie within a hundred and ten feet of the west wall, the space to be occupied by the new buildings. It is said to be in contemplation to put a church in the central portion of the ground, and if that design is carried out no more of the bodies will be removed than is necessary to make room for it. Yesterday many of the friends and relatives of the dead who lie in it visited the place, but no excitement was manifested. The trustees are at the expense of removing the bodies to such cemeteries as the friends desire them to be taken. We learn that the ground was purchased about one hundred years ago, for $2600. It then extended from Race to Vine streets. Some of the tomb stones in the yard date back as far as 1760, but burials took place in it probably before that."



LONG FORGOTTEN CITY OF THE DEAD CRUMBLES IGNORED

This cemetery, so long in disuse that the oldest resident of the neighborhood forgets when the last burial was made, is located on Race st., next to the Academy of the Natural Sciences. The property of the Ninth Presbyterian Church, all efforts to remove it have failed, owing to the objections of the relatives of persons buried there. Interments have been prohibited since 1855. The Academy officials, desiring an empty lot next to their property, purchased a lot in the cemetery in order to prevent its sale, as an act of Assembly prohibits the sale unless it is conducted with the consent of all owners of lots.

# BUSINESS ROUTS TENANTS OF CENTURY-OLD GRAVES

## Begin Removing Bodies From Tiny Cemetery After a Legal Battle.

## NOT USED FOR LONG TIME

## Ownership a Mystery for Many Years, Solved After Search Through Records.

Graves that sheltered their silent tenants for nearly a hundred years, although they lay almost directly in the path of the march of the city's business district, have at last been forced to yield to the relentless advance of commercial buildings. On Thursday, the work of removing the 42 bodies interred in the tiny burying ground fronting on Race street, west of Nineteenth, was begun a few days after Judge McMichael had ended a legal battle over the plot by decreeing that it should be abandoned as a cemetery, the bodies removed and the ground sold. Previous efforts to dispose of the property had been made, but its sale was opposed by the Academy of Natural Sciences, the offices of which overlook the tombs. Counsel for the institution contended that if a building were to be erected on the site it would cut off necessary light and air.

No burial had been made for nearly 80 years in the little graveyard, which is now walled in by the towering structure of the Natural Science Academy, a school and an apartment house. Most of those whose bodies moulder beneath the old-fashioned, thin marble slabs were laid to rest between 1820 and 1830. Many of them figured prominently in the early history of the city and the names carved on the crumbling headstones call to mind interesting events long forgotten. Few of the inscriptions, however, have survived their long exposure to the elements.

### First Bodies Removed.

The first graves to be opened were those in lot No. 1, known as the Robert Fleming lot, in which six bodies of that old-time family are said to have been buried. These remains are being removed at the instance of a Miss Ross, of Charleston, S. C., a descendant of the Flemings, who several years ago planned exhuming her ancestors' bones and purchased a lot for them in Laurel Hill Cemetery. A large marble monument that rested on the cemetery lot has been transferred with the remains to the Northwestern Cemetery.

In the graves that were opened the diggers found only a few bones within the rotted coffins buried to a depth of 10 and sometimes 12 feet. No evidences of the outside boxes have been found in the graves thus far opened, and in most cases only a heap of rotted wood was found.

Among those whose remains will be removed and reinterred by heirs are those of the first wife of Alexander Young, the deceased head of the still existent linen firm bearing his name. Where no heirs voice a choice as to which cemetery the remains shall be reinterred in, they will be reburied in a lot in Mt. Moriah Cemetery.

After all the remains have been exhumed except for the present owners of the plot will petition the Court to permit its sale, and if the Court permits the lot will be sold to George H. and W. McLaughlin, brokers, with offices in the Stock Exchange Building. They would not disclose to what use the ground will be put.

### Only Half Hundred Graves.

The graveyard, which has a frontage of about 40 feet on Race street and extends through to Quarry street, 120 feet in the rear, contains the remains of about half a hundred persons, some of prominence in their day, who were buried in the early part of the last century. Some of these were reinterred from other burial places nearly a century ago, and in the event of the cemetery's removal will again be dug up and carted off to other resting-places.

For many years no one seemed to know to whom the old cemetery belonged and various theories were advanced as to its identity and origin. One of these was to the effect that it formed a part of a Potter's Field, which was located in that vicinity until the beginning of the nineteenth century, while another credited the mysterious plot to private ownership. No attempt to solve the secret held by the graves was made until a few years ago, when the city made improvements to Quarry street in the rear.

### Ownership So Discovered.

Previous to that time the graveyard was kept in repair by the Academy of Natural Sciences, which also defrayed the expenses of all improvements ordered by the city or grade lowerings for the safety of pedestrians. After a diligent search among the deeds in the City Hall it was found that the cemetery rightfully belonged to the old Ninth Presbyterian Church, which formerly stood at Sixteenth and Sansom streets, although many changes in its pastorate and business officers the fact was generally unknown to the congregation.

A search of the archives of the church then revealed that the ground had been bequeathed to the congregation in 1824 by Robert A. Colclough, a prominent Presbyterian layman of his time, as the nucleus of what was planned to be a large cemetery. Mr. Colclough, who was a wealthy land-owner, about the same time sold to the United States Government most of the land at Chestnut and Juniper streets for the old mint building. The congregation buried its dead in the little plot for 30 years, when through the encroachment of the city, a larger tract was laid out in another locality, and as the years passed the little burying ground was forgotten.

### Once Called Penn Square.

The deed by which the land was conveyed to the church was drawn to Robert Fleming, the heirs of Thomas McFunes, Moses Reed and 32 others, presumably founders of the Ninth Presbyterian Church. The deed specified that the lot was situated on Race street between Schuylkill Third street and Schuylkill Fourth street, as Nineteenth and Twentieth streets respectively were called in those days. The ground was described as "unimproved lots fronting on Penn Square in a newly-opened section on the extreme limits of the city."

That bodies were brought to the graveyard from other burying grounds is proven by the inscription on the tombstone of Margaret Haswell, who died April 7, 1815, eight years before the cemetery was laid out. Perhaps the first burial was that of baby James Sharp, who died in 1825, the year the cemetery was opened. The last burial was evidently that of Charles Fiegel, who died in 1853, about the time the cemetery was abandoned.

Much interest attaches to the old markers in the graveyard, on most of which the inscriptions are still legible. One of the most elaborate markers is a monument to the Gordon family, which is in an excellent condition. A large marble tomb which can be seen from the sidewalk holds the body of Robert Fleming, a supposed official of the church, who died in April 23, 1815, 10 years before the cemetery was erected. He was born in County Monaghan, Ireland, and was a merchant for many years in Charleston, S. C.

### Believed to Be Haunted.

Another splendid tomb, of which little is known, outlines the simple inscription, without dates, "Robert Stewart, F. D." Only one McInnes marker remains, and that is illegible, but that of Francis McBride, another official of the church, who died November 17, 1833, at the age of 59 years, is well-preserved. There also are markers to a whole family by the name of Hay. The prospective purchaser has agreed to remove all the bodies and markers to another cemetery at their expense.

Old residents of the neighborhood when asked concerning the graveyard declared that people took no interest in the cemetery because it was believed to be haunted, and relate the following tradition on which the superstition was based. On the tombstone of a young lady is the inscription, "Gone But Not Forgotten," which is in a different style of lettering from the names and dates. This, it is said, was chiseled on the stone by a jilted lover of the girl who afterward committed suicide on her grave.

The girl's refusal to marry him caused him to become a drunkard, and the night following her burial he crept into the graveyard and, after chiseling the inscription on her stone, took a dose of poison.

## Identity of the Father Of Education Debated

Who was the father of public education in Philadelphia?

James K. Satchell, Board of Education aide, thinks it was Robert Vaux. But members of the City History Society of Philadelphia declare it was (1) Thaddeus Stevens; (2) Samuel Breck, or perhaps even (3) Dr. Jesse R. Burden.

At any rate, the question provoked lively debate at a meeting of the society held last night at the H. Josephine Widener branch of the Free Library, Broad st. and Girard ave., and when the meeting was over it still had not been definitely decided.

However, the society passed a resolution asking the Board of Education to set aside a room in its Parkway building to hold documents and books dealing with the history of public schools in Philadelphia.

# UNUSED GRAVEYARD IN CITY'S HEART

Property of Ninth Presbyterian Church, Attempts to Remove It Have Been Futile.

## LAST BURIAL FORGOTTEN

Abandoned and scarcely noticed by the many who daily pass it either on foot or in trolley cars, there is located in the heart of the city a little city of the dead, around which there is an air of mystery.

Unused for years, so long that no one in the neighborhood can remember the last burial, it has gradually fallen into decay, leaving the few remaining tombstones and marble slabs over the vaults are falling into ruin.

The cemetery is located on the south side of Race st., just above 19th st., on the west side of the Academy of Natural Sciences. From the eye of a casual observer it is about 150 feet in length and forty in width, and extends from Race st. back to Quarry st. Around its front and on the side facing it from the Academy is an iron railing rusted by the ravages of time, which keeps out all intruders. A high brick wall extends along the Quarry st. side. A stone wall extends from the pavement up to the level of the cemetery, which is some feet above the elevation of the street. Stone steps lead up to it from Race st.

So long has this lone city of the dead been abandoned that the oldest residents in the neighborhood could not recall its name or when a burial was last made there, although they romped around its sacred precincts and its ivy-clad tombstones in their childhood.

Whatever dwelt in their memory concerning its history in the years gone by was like the inscriptions on the tombstones, faded. In years past it is said that children and even grown-up feared to pass it at night, the idea prevailing that it was haunted.

Legend has it that "spooks" prowled there at the lonely hours of the night and many an urchin believed in returning home travelled squares out of his way to avoid the spot. Yet in the daytime years ago they would scramble over its walls to play, unmindful of the unearthly vigils they pictured there at night. Long ago the persons living in the locality when the cemetery was in use either died or moved away.

As far as could be learned the cemetery was instituted in the first decade of the last century by members of the Ninth Presbyterian Church, 13th st. above Market. Judging from the few remaining names on the vaults there many of those buried there were Scotch-Irish Presbyterians who came to this city previous to and immediately after the Revolution. The cemetery was used for burial purposes until 1836, when by an order of the Board of Health interments were prohibited there. In that year and the year following many bodies were removed and reinterred in the Mt. Moriah Cemetery, the tombstones being removed also and placed over the bodies to which they belonged. They were removed by the Ninth Presbyterian Church officials.

Many of the congregation objected to this movement and the bodies of their dead ancestors remain there yet. In 1866 the church officials, seeking funds wished to remove the remaining bodies and dispose of the cemetery at public sale. In order to accomplish this they took to law, shaded in the Legislature to that effect, but it died a shadowy death, which favored those having relatives buried there and nothing resulted from this movement. In 1872 a similar attempt was made to the heirs of the place. The church officials called a meeting for the purpose of raising $2,500 which was to be used in defraying the expenses of removal of the bodies.

The congregation had at this time removed to 16th and Sansom sts. There was a need of $40,000 for repairs and payments of debts and they thought that by removing the bodies the cemetery could be disposed of for a good sum of money. Several of those finding objection hired attorneys this time to fight the removals and sale. They succeeded in preventing the sale of the cemetery. About this time the Academy of Natural Sciences was in the new building but a short time. They needed all the light and air possible for the building and the officials, fearing the erection of a big structure beside the Academy, purchased a burial plot in the cemetery.

This move, together with the fight made by the relatives, prevented, so it were, for all time, the sale of the place. Several attempts have been made since to sell the cemetery, but they were fruitless. The church has long since disclaimed ownership of the place. As it is now its ownership is vague and the place is but a memory in the annals of the Ninth Presbyterian Church.

It is a matter of conjecture as to whether the ground on which the Academy now stands was not at one time a part of the cemetery, being the spot from which the first bodies were removed in 1836.

Within the cemetery is a plot separate from the other burial lots. It is surrounded by an iron railing. Here stands a stone bearing the following inscription:

"Erected to the memory of Robert Fleming, a native of County Monaghan, Ireland, and for many years a merchant in Charleston, S. C., who died at Philadelphia, April — XIII, MDCCCXLV, aged [illegible] years."

A dismantled slab over a vault near the Race st. side bears the name Robert Stewart, M. D. What was once the cavity of the vault is now filled up with refuse and pieces of broken rails. A small cracked monument in the same plot bears the names of Ann Gordon, who died in 1816, aged forty-nine years, and Robert Fleming, who died in 1824, aged nine months.

On some of the tombstones can be found names familiar in the early and more recent history of this city. Some of them are Henry, Sharp Riegel, Bailey, Branson, King, Hunter, Ross and Hay. Rushes and running vines partly hide from view the time-worn and cracked tombs, erected to the memory of the dead. In the far corner of this God's acre broken slabs peep reproachfully from the rubbish and earth that has accumulated there in the course of time. Years have passed since a kindly hand has cared for the cemetery, so the neighbors say, and now with no relief at hand the place becomes more forgotten, more deserted.

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**Burial Ground at 19th and Race Streets**

To the Editor of The Bulletin.

Sir: Kindly grant a short history of the burial ground formerly on Race st., above 19th, which was purchased by the late Senator McNeish as the site for his new residence. INQUISITIVE.

[This burial ground was the property of the ninth Presbyterian church, now located at 16th and Washington av. According to Scharf & Westcott, on October 7, 1808, Robert A. Caldwell and wife conveyed to Robert Fleming, John and representatives of Thomas D. Nelson, heirs and representatives of Thomas D. Nelson, heirs, lots and 24 others, a lot of ground on the north side of Race st., between Schuylkill 20 (19th) and Schuylkill 4th (12th), for the purpose of a burial ground. The Rev. Thomas G. Watson was pastor of the church, having been called to the service early in 1822. The plot was 160x125 feet. No burials have taken place in it for more than 70 years, and for a number of years it was listed on the city maps as of unknown ownership. In 1914, when the property was condemned by the city and ordered sold, the owners appeared, as George H. McLeod and J. Nelson Dick, who had acquired it several years before, past the Ninth Church. When the plot was sold, the bodies were taken to Mt. Moriah and re-interred.]

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**ODE TO THE FLAG: In The Name Of Our God We Will Set Up Our Banners.**

To the Editor of The News:

Flag of our country, wave in peace,
The price of liberty reveal;
Under the stars let tumult cease,
The harbinger of life to all.
Flag of our country, wave in peace,
God make thee emblem of His peace.

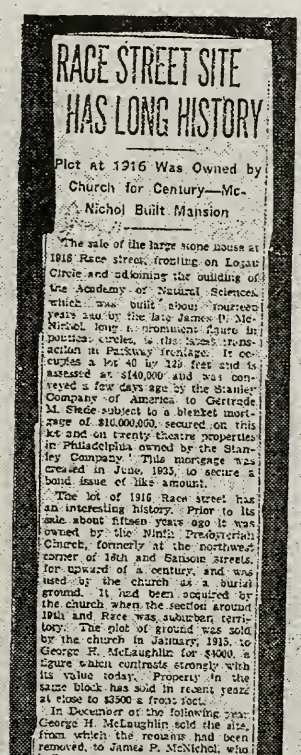
Flag of our country, wave in hope
That nature's yield as plenty store,
While as the rainbow spans the scope,
Prosperity from shore to shore.
Flag of our country wave in hope
God make thee emblem of His hope.

Flag of our country, wave in love,
To bless the world to sing was given;
Fulfill thy mission from above,
The greatest charity of heaven.
Flag of our country wave in love,
God make thee emblem of His love.

Flag of our country, wave in might,
Through storm and battle thou has come
To guard the nation's dearest right,
In God and liberty and home.
Flag of our country, wave in might
God make thee emblem of His might.

J. T. WIGHTMAN.

Baltimore, Sept. 1.



# RACE STREET SITE HAS LONG HISTORY

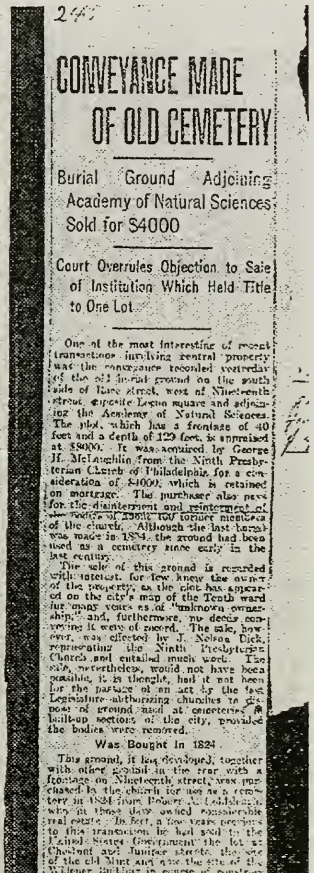
## Plot At 1916 Was Owned by Church for Century—McNichol Built Mansion

The sale of the large stone house at 1916 Race street, fronting on Logan Circle and adjoining the building of the Academy of Natural Sciences, which was built about fourteen years ago by the late James D. McNichol, long a prominent figure in political circles, to the Keith Transaction in Parkway frontage. It occupies a lot 40 by 129 feet and is assessed at $140,000 and was conveyed a few days ago by the Stanley Company of America to Gertrude M. Stade subject to a blanket mortgage of $10,000,000, secured on this lot and on twenty theatre properties in Philadelphia owned by the Stanley Company. This mortgage was created in June, 1925, to secure a bond issue of like amount.

The lot of 1916 Race street has an interesting history. Prior to its sale about fifteen years ago it was owned by the Ninth Presbyterian Church, formerly at the northwest corner of 16th and Samson streets, for upward of a century, and was used by the church as a burial ground. It had been acquired by the church when the section around 19th and Race was suburban territory. The plot of ground was sold by the church in January, 1915, to George H. McLaughlin for $4000, a figure which contrasts strongly with its value today. Property in the same block has sold in recent years at close to $3500 a front foot.

In December of the following year George H. McLaughlin sold the site, from which the remains had been removed, to James P. McNichol, who built the present residence on the site for his own use. He never occupied it, however. In January, 1920, his widow, Margaret F. McNichol, sold the house to Max W. Friedell. For two years after that it was occupied as offices of the Black Panther Oil Company, which had a brief business career in this city.

The receivers of the Black Panther Oil Company, William T. Wesneman and others, in winding up the affairs of the company offered the property in August, 1923, at public sale in the auction rooms of Samuel T. Freeman & Co., when it was purchased by the late Jules Mastbaum for $148,000. The property was conveyed immediately after to the Stanley Company of America and used by the company for offices until about two years ago. No announcement has been made as to the use to be made of the lot.



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# CONVEYANCE MADE OF OLD CEMETERY

## Burial Ground Adjoining Academy of Natural Sciences Sold for $4000

### Court Overrules Objection to Sale of Institution Which Held Title to One Lot

One of the most interesting of recent transactions involving central property was the conveyance recorded yesterday of the old burial ground on the south side of Race street, west of Nineteenth street, opposite Logan square and adjoining the Academy of Natural Sciences. The plot, which has a frontage of 40 feet and a depth of 129 feet, is appraised at $8000. It was acquired by George H. McLaughlin from the Ninth Presbyterian Church of Philadelphia, for a consideration of $4000, which is retained on mortgage. The purchaser also pays for the disinterment and reinterment of the bodies of about 100 former members of the church. Although the last burial was made in 1854, the ground had been used as a cemetery since early in the last century.

The sale of this ground is recorded with interest, for few knew the owner of the property, as the plot has appeared on the city's map of the Tenth ward for many years as of "unknown ownership," and, furthermore, no deeds conveying it were of record. The sale, however, was effected by J. Nelson Dick, representing the Ninth Presbyterian Church, and entailed much work. The sale, nevertheless, would not have been possible, it is thought, had it not been for the passage of an act by the last Legislature authorizing churches to dispose of ground used as cemeteries. As built-up sections of the city, provided the bodies were removed.

### Was Bought in 1824

This ground, it has developed, together with other property in the rear with a frontage on Nineteenth street, was purchased by the church for use as a cemetery in 1824 from Robert M. Goldsmith, who in those days owned considerable real estate. In fact, a few years previous to this transaction he had sold to the United States Government the lot at Chestnut and Juniper streets, the site of the old Mint and of the site of the Widener building in course of construction.

About thirty years after it had been given over for the burial of the dead, the city, as the successor of the church, purchased it for use as a public school building, the lot at Nineteenth street and reaching the Race street lot. The Academy of Natural Sciences, whose institution adjoins on the east and includes in its property a strip one foot in width on the north side of the lot, has the right of burying upon the land for all time and on the north adjoining the wife and children of the deceased. The objection was overruled by the court, which found that the purchase of the lot by the trustees of the Academy only the right to bury in the plot and the next owners of the

# MOVE BODIES TO MAKE WAY FOR NEW CHURCH

## Relatives of Old Germans Could Not Be Found, So Negro Congregation Bore Expense.

## BISHOP AIDS CHAPEL

### Contributes $3000 Toward Fine Edifice on Old Site in Germantown.

It is expected that in a day or two contractors will make excavations for the construction of a new $40,000 parish building for St. Barnabas' Episcopal Church, Rittenhouse street west of McCallum street, Germantown, and that the structure will be ready for occupancy early in February of next year. Bishop Rhinelander, from his Brick Fund, contributed $3000 towards the project, and last Sunday Suffragan Bishop Garland broke ground for the new parish building.

One of the greatest difficulties encountered by Rev. E. Sydnor Thomas, rector of the parish for the past 16 years, in beginning the work on the contemplated parish house, was that steps should be taken to remove the remains of half a dozen or more bodies interred there nearly 70 years ago by members of Zion Evangelical Church, many of whom were Germans. These six or seven graves, numbered among many others which occupied the original cemetery surrounding the old Zion Evangelical Church many years ago, lay in the extreme southern end of the church premises and on the northern border of Vernon Park and on the tract where the new parish building is soon to be erected.

Father Thomas, acting under instruction of the bishop and aided by the attorney representing the diocese, looked up the deed of the old property when it was in possession of Zion Evangelical Church, and ascertained that at a meeting held on January 13, 1862, of the officers and members of Zion Church, it was decided "that no more dead be buried in said premises, and that the relatives of those buried be requested to remove their dead, and that these resolutions be read at the congregational meeting called as aforesaid." This congregational meeting was held on January 26, 1902, when the resolutions were adopted and also steps taken for selling the church property.

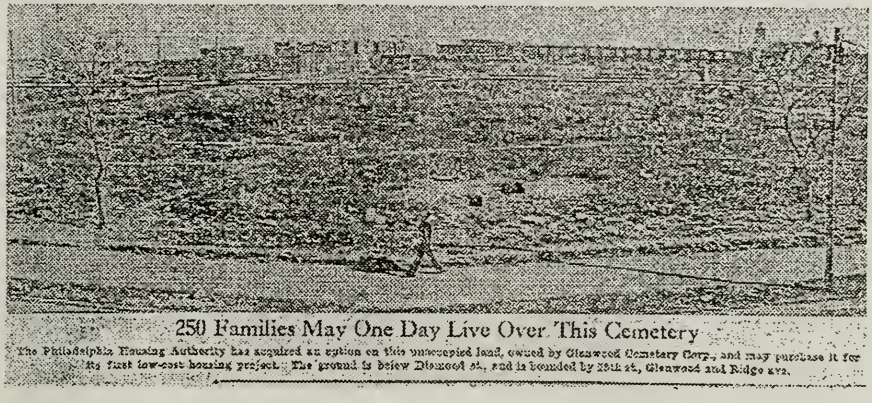
### Relatives Are Missing.

Relatives of many persons buried in the old cemetery heeded the request to remove such bodies, while quite a few others remained indifferent to the proposition, in some instances their whereabouts were unknown. To remove or not remove the six dead bodies in the rear of the church premises, in order to make way for the construction of the parish house, embarrassed Father Thomas and officers of the church, when it was finally decided to act decently in the matter and at their own expense secure the services of a funeral director and have the bodies taken to another part of the church property, near the old frame parish building close to West Rittenhouse street. This expense was nearly $100 and was cheerfully paid by the congregation, and now the contractors can go ahead and begin digging the ground for the new structure.

It may be that there are still living, in some parts of the country, relatives of some of those dead persons whose remains have just been reinterred in these old church grounds and who would be inclined to remove such bodies to regular cemeteries, and for that reason names of the latter are given as follows: Isaac Waterman, born 1801, died 1853. George Gomeringer, born 1823, died 1864. Abraham Lutz, born 1790, died 1871. W. H. Kraus, Company I, 215th Pennsylvania Infantry. J. T. Kraus, Company D, Eleventh Pennsylvania Infantry. Three children—William Peil, 3 years; Wilhelmina Peil, 14 months; Mary Peil, 22 months. John J. Kinley, 72 years, died 1851; Barbara Kinley, died 1863.

Father Thomas stated yesterday that the new parish building will be 42 by 71 feet in dimensions, constructed of stone and brick, and will be a two-story building, an auditorium being located on the second floor. The first floor will be devoted to class rooms, gymnasium and meeting rooms, and will be heated by steam and illuminated by electricity. The congregation is now hard at work endeavoring to raise at least $20,000 by October, and at present have in hand nearly $13,000. The church is for the use of negroes.

Our Clipping Campbell Coll
no 16



250 Families May One Day Live Over This Cemetery

The Philadelphia Housing Authority has acquired an option on this unoccupied land, owned by Glenwood Cemetery Corp., and may purchase it for its first low-cost housing project. The ground is below Diamond st., and is bounded by 28th st., Glenwood and Ridge ave.

# Old Cemetery in South Phila. Soon to Be a City Playground

By JOSEPH T. REICHWEIN
*Of The Bulletin Staff*

The last chapter is about to be written in the history of Ronaldson Cemetery, an old Philadelphia landmark.

Today workmen began converting the 123-year-old burial ground bounded by Bainbridge and Fitzwater sts. in the block between 8th and 9th, into a city playground.

Thus will end a riches-to-rags existence for the cemetery, which was once considered the most beautiful in the country, but which for the last 35 years has been a neglected eyesore—a dumping ground for neighborhood junk.

**13,500 to be Reburied**

First step in the conversion will be the disinterment and reburial of the some 13,500 dead.

Included are the bodies of Revolutionary War heroes and stars of the early stage.

The bodies of six patriots and the stones that mark their graves will be transferred to the burial ground behind Old Swedes Church, Swanson and Christian sts. The area is now a national shrine.

The other dead will be reburied in a section of Forest Hills Cemetery, Somerton. Their graves will be marked by bronze tablets and the crumbling old tombstones in Ronaldson will be destroyed.

Ronaldson Cemetery was founded in 1827 by James Ronaldson, who came to this city from Scotland and established a type foundry.

Ronaldson founded the burial grounds because there was no place but Potter's Field in which to bury persons who belonged to no local religious congregation.

**Many Actors There**

Ronaldson is listed in some old records as "the actors' cemetery," because so many theatrical people are buried there. Most actors, in those days, couldn't be placed in church graveyards, so their friends purchased space in Ronaldson.

The main entrance was on Bainbridge st. A wide avenue ran back to Fitzwater st., and many gravel walks cut through the plot. The whole place was beautifully landscaped. Flowers bloomed everywhere.

There are little buildings on each side of the massive iron gate. The founder designed one to be the residence of the caretaker.

The other served as the "bell house." In it, persons who had died unexpectedly were placed for three days. A string attached to a bell was placed in their hands so that if there was a move of returning life the bell would ring and arouse the caretaker.

Mrs. Karl Boesenhofer, whose father used to be caretaker, still lives in the tiny residence. The bell house has fallen into disrepair. Both buildings will be torn down.

**Funds Inadequate**

Ronaldson saved a portion of the space at the front of the plot for his family and sold the rest. In 1833, the lot-holders were incorporated as the Philadelphia Cemetery Co.

Many of the Revolutionary War soldiers buried there were transferred from an old burial ground behind Independence Hall.

As the lot-holders died and the shape of the city changed, interest in the cemetery declined. The caretaker remained, but funds to keep the place in condition were inadequate.

According to the records, the last persons buried there were several influenza victims in 1918.

Today Ronaldson is littered with tin cans, pop bottles and trash of all sorts. The paths and graves are weed-covered. Many of the high monuments and markers are crumbled.

As far back as 1922 it was proposed that the city take over the land. Finally, in 1945, after a long series of discussion and court proceedings, the city and the cemetery company reached their agreement. The city will foot the bill for the removal and reburial of the bodies.

The work will be done under the direction of Thomas A. Morris, president of the Evergreen Memorial Park Association.

**Rector Makes Search**

Dr. John Craig Roak, rector of Old Swedes Church, when he learned of the proposed move, made a search in the cemetery and located, through still legible stones, the graves of six old soldiers.

They include General William Irvine, who died in 1804 after serving in the Revolution and also as a delegate to the Continental Congress; Captain William Moore, who died at the age of 86; Captain Abraham Parsons, who, according to his tombstone, "served all through the Revolution and was for a time a prisoner of the British"; Captain William McFadden, a native of Dublin, Ireland, who died here in 1839; Captain Robert Rae, who also died in 1839, and Captain John Barber, who served in the War of 1812.

Dr. Roak has set aside a corner of Old Swedes Cemetery for their new graves.

Morris said the big stone over the grave of Ronaldson, still in fairly good shape, will be placed in Forest Hills as the hub of the new cemetery.

4 The Evening Bulletin
PHILADELPHIA, Wednesday, July 16, 1969

Mr. Fixit

# Cemetery Moved to New Location

*Got a problem? Call Mr. Fixit at CO 3-8767, 8 A.M. to 5 P.M. Mondays through Fridays, or, better yet, write him at The Evening and Sunday Bulletin Post Office Box 8700, 30th and Market sts., Phila., Pa. 19101. Mr. Fixit works on many problems and some of the answers appear in this column.*

**I hold the deeds for two lots in the German Lutheran Cemetery at 33d st. and Lehigh av. The deeds were made out in the names of my great-great-grandparents in 1867 and 1870. My daughter and grandparents are buried there. I read that all of the bodies will be moved to another cemetery in Frazer, Pa. I have looked on the map and cannot find Frazer listed. Can you find out if they have started removing the bodies, and do I get new lots in Frazer, wherever that is?**

*Po. Box 205, FRAZER, Pa. 19355.*

In September, 1968, Philadelphia Memorial Park was given a contract by the Philadelphia Redevelopment Authority for the removal and reinterment of the German Lutheran Cemetery to make way for a new elementary school.

The removal was started in April and interment was completed last month in Philadelphia Memorial Park, Route 29 and Swedesford road, East Whiteland Township, Chester County, near Frazer. *TR 7-1142*

Arthur Klein, president of Philadelphia Memorial Park, said new deeds will be sent out about Sept. 1 to those lot holders located. If you send copies of the deeds you have in your possession new deeds will be issued. He wrote you a letter of explanation.

**'No Recent Burials'**

# Supermarket Plans To Supplant Dead

Must the dead, resting in eternal slumber, yield to commercial demands of the living? City Council's rules committee indicated Wednesday that they probably must.

The question was less elegantly raised when a request was put before the committee to allow the building of a supermarket at 6th and Federal sts. on ground now occupied by a cemetery.

The planning commission recommended the market's erection and Paul Minkoff, a representative of the Union Burial Society, said that there had been no burials in the unconsecrated 6000-grave cemetery for 35 years.

Minkoff added that the cemetery was in a state of disrepair because the society lacked funds to maintain the plots.

But there was challenging testimony from area residents.

John Gonnella of 526 Federal st. told the committee, "I like to see the dead people there. They don't bother me."

Replying to a question from Councilman Thomas MacIntosh as to how many dead were in the cemetery, Gonnella said, "As far as I know, they all are."

State Rep. James Tayoun said that the building of the supermarket would put about 50 to 60 "Mom-and-Pop" groceries out of business.

"They are an integral part of South Philadelphia," he said.

Council Minority Leader George X. Schwartz sarcastically asked Tayoun: "Are those (dead) people down there still being voted?"

"Councilman, if they were, be assured there would be three busloads of people here today to oppose this," Tayoun responded.

If council approves a zoning change to allow the market's construction, the bodies will be reburied in a suburban cemetery.

The Philadelphia Inquirer, Thursday, February 12, 1970, p. 33, col. 6-7

# Even the Dead Are Moving to The Suburbs

By BILL THOMPSON
Inquirer Staff Writer

First it was corner grocery stores that went out of business because their customers moved to the suburbs.

The same thing happened to butcher shops, drug stores and neighborhood ice cream parlors. Graveyards, it seemed, were one of the few stable territories left in the city.

But not anymore. Cemeteries in the city are either vanishing or running out of acreage and new frontiers for the dead are being established in the suburbs.

Earl Proud, who supervises Laurel Hill Cemetery at 3822 Ridge ave., has been in the business for 47 years and says movement to the suburbs has hurt the cemeteries.

"If you want a decent place to live, that's where you go," he says. "It's the same thing with cemeteries. If you're in the market for a decent place to be buried, you go to the suburbs."

Not only are people who die these days more likely to be buried in the suburbs, but some who died long ago are being relocated there. Their former resting places then become sites for housing or commercial development.

In 1971, for example, 6,000 bodies were removed from the Union Burial Ground at 6th and Federal sts. and moved to Philadelphia Memorial Park which, while it carries the name of Philadelphia, is in Frazier, Chester County. South Philadelphians now shop in a supermarket built over the cemetery.

Many city cemeteries are simply running out of space. "If we depended on the sales of lots, we'd starve to death," says Proud. "Cemeteries aren't what they used to be."

In 1835, Laurel Hill had 99

(See GRAVES, on 3-B)

GRAVES from 1-B

acres of burial space. Now, it has four acres open. When those acres are sold, Proud said, business will be solely the maintenance of graves.

At Woodland Cemetery, 40th st. and Woodland ave., supervisor George Scholl says he's having the same problem.

"We're in the University of Pennsylvania area where a lot of development is going on," he says, "a bad thing is that the area is no longer residential. People just don't purchase family lots like they used to."

Ivy Hill Cemetery at Mount Airy and Stenton aves., is 106 years old, and its plight is similar. Fewer and fewer lots are sold there, and the cemetery is wrestling with means to sustain itself.

"We've felt the change, and we're trying to prepare for the future," says Watson Moody, Ivy Hill's supervisor. Moody has two problems. He's running out of customers, but worse still, he is running out of land. "In the past, people bought lots for their entire families," he says. "Now it seems to be a bit different. We sell more to husband and wife."

City commercial cemeteries aren't the only ones running out of burial space. Lots in Catholic cemeteries are becoming scarce, too. Holy Cross Cemetery, Bailey rd. and Yeadon ave., opened in 1890 and has used 98 percent of its land.

Like commercial cemeteries, the Catholic Church is solving its problems by purchasing land in the suburbs.

The Archdiocese of Philadelphia owns 11 cemeteries in the five-county area — eight of them purchased last year. Of the 11, seven are in use and the others are in various stages of development. In 1972, the archdiocese paid more than $83,385 in taxes on cemeteries.

Philadelphia Inquirer
Friday, Dec. 14, 1973

Although commercial cemeteries are doing less business, the price of graves has remained stable. A single grave in Laurel Hill, for example, is 4 by 8 feet and costs an average of $75, the price depending on its location.

If some cemeteries are having difficulty getting people to bury, the obvious question is: how do they stay in business, particularly if they pay taxes?

There are several ways, and the cemeteries are grateful for them. First, the state requires cemeteries to put aside 10 percent of a lot sale for maintenance of roads, grounds and buildings, so there's no need to dip into new money to maintain old graveyards.

Another way, Proud says, is the trust fund. Since Laurel Hill was founded by Quakers, families have set aside money for the care of individual and family graves. Laurel Hill, for example, has $2 million in trust to maintain the cemetery and its 76,000 graves.

And as for taxes, cemeteries do pay them, but only on land that has not yet been used for burial.

While more and more city cemeteries like the Union Burial grounds are yielding to land developers, it is not entirely a new development. In 1951, the Philadelphia Housing Authority bought the Odd Fellows Cemetery and the United American Mechanics Cemetery — about 31 acres — and constructed the Raymond Rosen housing projects at 22d and Diamond sts.

The German Lutheran Cemetery is now a middle school at 31st st. and Lehigh ave., and the Bellview Cemetery at H and Tioga sts. is now a shopping center. Many of the dead buried there were moved to Memorial Park in Chester County, which has taken more than 50,000 bodies from cemeteries in the city. Meanwhile, it's doing a brisk business locally and expanding its 300 acres, which look as much like a golf course as anything else.

ALBERT W. TUSTIN
829 AGNES AVENUE
NORTON, PA. 19070
1-215-543-7645

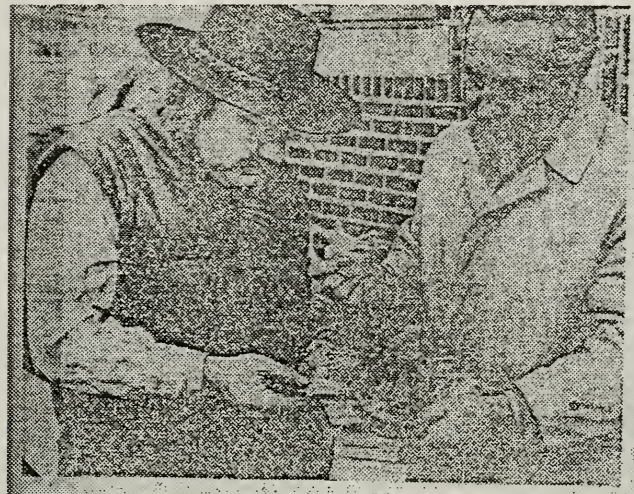
Arthur Klein, president of Memorial Park, says, "We're thinking along the lines of mausoleums."

Unlike cemeteries, there are no tombstones in memorial parks like Klein's. Just bronze plaques, level with the ground. Memorial parks are cheaper to maintain because of the absence of tombstones.

Eden Memorial Park on Springfield rd. in Collingdale, is a burial place for blacks, and business there has been stable over the years. But the superintendent there says there are fewer purchases of family lots. "We have more people wanting single graves," he says, "and I think that's because families don't stay together like they used to."

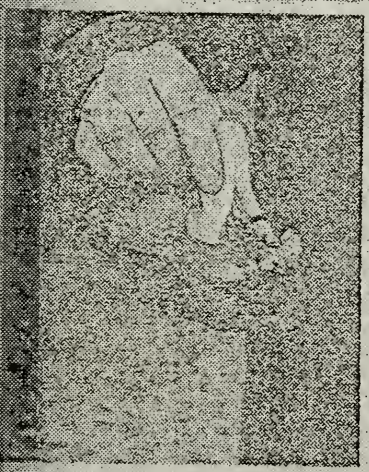
Land is scarce in the city and it's unlikely that new cemeteries are going to spring up to replace the existing ones.

"If you can find land," one spokesman says, "it's not suitable. It's usually full of rock or water. The best and cheapest land is in the suburbs."



Historians Vance Packard (left) and Herbert Levy examine some of the bones

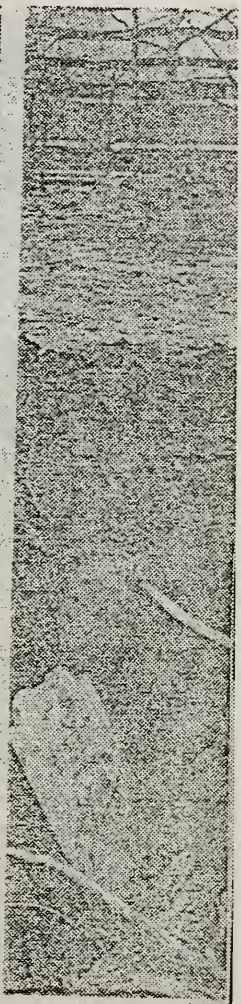
2-B Tuesday, Mar. 9, 1976 Philadelphia Inquirer



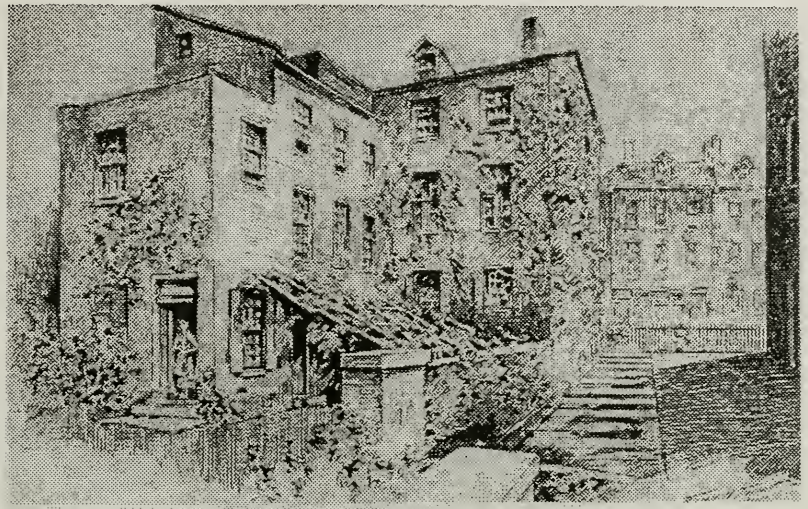
A jawbone uncovered by workmen in Franklin Sq.

## A mystery is uncovered

When workmen laying sewer lines in Franklin Square began unearthing human bones, "We stopped digging and called the police," said Edwin W. O'Donnell, 54, a plumber. The police, it turned out, were not interested, but historians are curious about something found along with the bones — a tombstone dated 1735 and inscribed to "Anna Maria Paris" and "Peter P. Paris." Owen L. Fox, president of the congregation of the Old First Reformed Church at Fourth and Race Streets, said he believed he could explain the find. "This was the site of our (old) cemetery . . . The graves were supposed to have been moved years ago. I guess the workmen just flattened some of the stones and covered them."

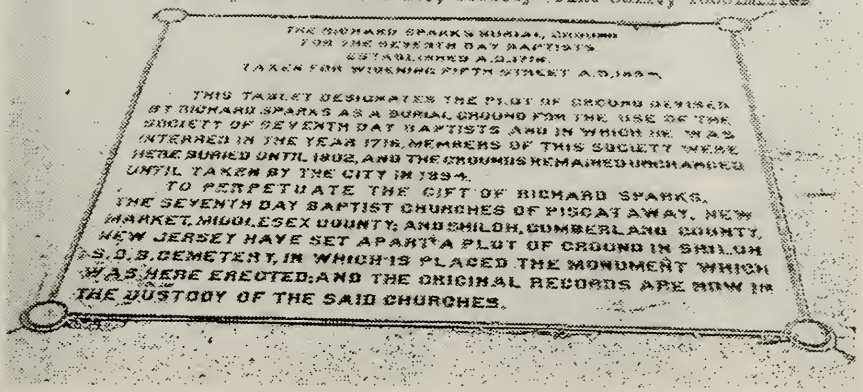


An old tombstone . . . it dates to 1756



*The garden of the Green Tree fire insurance office, the Cadwallader and Wistar houses. On the left is the parent vine of the Wistaria. On the right is the churchyard of St. Mary's*

Original photograph taken by Harry M. Ballaisen, 1959.
The Philadelphia Bourse, Fifth Street, east side, South from Market Street.
Photograph in Mss. Dept., Society Print Coll., Facsimiles


THE RICHARD SPARKS BURIAL GROUND
FOR THE SEVENTH DAY BAPTISTS
ESTABLISHED A.D.1776.
TAKEN FOR WIDENING FIFTH STREET A.D.1853.
THIS TABLET DESIGNATES THE PLOT OF GROUND DEEDED
BY RICHARD SPARKS AS A BURIAL GROUND FOR THE USE OF THE
SOCIETY OF SEVENTH DAY BAPTISTS AND IN WHICH HE WAS
INTERRED IN THE YEAR 1778. MEMBERS OF THIS SOCIETY WERE
HERE BURIED UNTIL 1802, AND THE GROUNDS REMAINED UNCHANGED
UNTIL TAKEN BY THE CITY IN 1854.
TO PERPETUATE THE GIFT OF RICHARD SPARKS,
THE SEVENTH DAY BAPTIST CHURCHES OF PISCATAWAY, NEW
MARKET, MIDDLESEX COUNTY; AND SHILOH, CUMBERLAND COUNTY,
NEW JERSEY HAVE SET APART A PLOT OF GROUND IN SHILOH
S.D.B. CEMETERY, IN WHICH IS PLACED THE MONUMENT WHICH
WAS HERE ERECTED; AND THE ORIGINAL RECORDS ARE NOW IN
THE CUSTODY OF THE SAID CHURCHES.

The Evening Bulletin
FOCUS
A CLOSER LOOK AT THE PEOPLE... THE IDEAS... THE VIEWS AND OPINIONS MAKING TODAY'S NEWS
6 MONDAY, MAY 28, 1973 3

James Smart . . . In Our Town

# Independence Mall Will Be New Home Of Mikveh Israel

On Thursday evening, members of Congregation Mikveh Israel (founded 1740) and Christ Church (founded 1695) will get together for their 45th annual joint dinner.

Meyer Kissin, president of Mikveh Israel, will announce plans for the historic congregation's new building on Independence Mall.

That seems a fitting way to celebrate the 265th anniversary of the first time the idea was proposed — by a rector of Christ Church.

Mikveh Israel traces its history to 1740. That was the year that Gov. Thomas Penn, William Penn's son, granted a burial plot for the Jewish community to Nathan Levy, a merchant. (It was one of Levy's ships, 17 years later, that brought from England a big new bell for the State House, which, unfortunately, cracked.)

• • •

THAT BURIAL GROUND, on Spruce st. between 4th and 5th, became Mikveh Israel cemetery.

The first synagogue was built near 3d and Cherry sts. in 1782.

Mikveh Israel has had a number of buildings since then. Since 1909, it has been at Broad and York sts.

The idea of a new building with historic overtones first came to public attention at the annual dinner with Christ Church in 1951.

Rebecca Gratz
. . . Historical items await display

The Rev. E. A. deBordenave, then rector of Christ Church, proposed that a replica of the early synagogue be built. He didn't mention the site.

Ten days later, the president of the congregation announced that Mikveh Israel would erect a new building on 6 or 8 Independence Mall, including both a house of worship and a museum.

There were [illegible]

In 1961, Louis Kahn was announced as architect. A fund drive was started, and pledges of contributions were made by several sources, including Christ Church.

Mikveh Israel took title to about 35,000 square feet on Christ Church walkway (formerly Commerce st.) between 4th and 5th sts. in June, 1968.

After that purchase, nothing seemed to happen. The Redevelopment Authority and organizations interested in Independence Mall showed some preoccupation, as the tract remained a parking lot.

In April of 1972, there was announcement of a national campaign to raise $5 million for the project.

That was a clue that something had changed. The Kahn plan was estimated to cost about three times that.

• • •

ON THURSDAY EVENING, photographs will be shown of a model of a proposed simpler design by Harbeson Hough, Livingston and Larson, a firm that has done much work along the mall.

And Maxwell Whiteman, a member of the Pennsylvania Historical and Museum Commission, will talk about the Museum of American Jewish History that will be part of the new Mikveh Israel.

The museum will contain an educational center with historic documents available to researchers.

Objects for display are already being accumulated. Mrs. Joseph H. Sarner, coordinator of the project for the congregation, has acquired a large quantity of material for a section of Rebecca Gratz and the Gratz family from Kathleen Moore, of Montreal, a granddaughter of a niece of Rebecca Gratz.

Nine pieces of Gratz furniture are now stored at the 8th and Walnut sts. offices of William S. Fineman, president of ARA Services, Inc., who is general chairman of the fund raising drive.

• • •

OTHER ITEMS of all sorts are waiting for display in the new building, including an 1810 miniature on ivory of Rebecca Gratz's brother, Joseph; his own notes for accident book; much of Hyman Gratz's library; and other family books that include a Jewish calendar book, printed in 1808, in which Rebecca Gratz noted in ink the deaths of members of her family. The oldest book is a copy of "Sir Walter Raleigh's Ghost," published in 1651.

At the May 13th services at Mikveh Israel, by pure coincidence, it was the Sabbath on which is read the portion of Leviticus that includes "Proclaim Liberty Throughout All the Land" — the inscription on the Liberty Bell.

By 1975, according to the plans to be announced Thursday, the new Mikveh Israel will at last rise on Independence Mall, near the old bell that came over on Nathan Levy's ship.

It's something that Philadelphia history buffs have been awaiting for 36 years.

## APPENDIX B

## MIKVEH ISRAEL COOPERATIVE AGREEMENT

COOPERATIVE AGREEMENT
BETWEEN THE SECRETARY OF THE INTERIOR AND KAAL KADOSH MICKVE ISRAEL
RELATING TO MIKVEH ISRAEL CEMETERY

THIS AGREEMENT, made and entered into this seventh day of March, 1959 by and between the United States of America, acting in this behalf by Fred A. Seaton, Secretary of the Interior, and hereinafter referred to as the "Secretary", party of the first part and the Kaal Kadosh Mickve Israel, hereinafter referred to as the "Corporation" party of the second part.

WITNESSETH:

WHEREAS, an Act of Congress approved August 6, 1956 (70 Stat. 1074), provides for the designation of Mikveh Israel Cemetery, in Philadelphia, Pennsylvania as a unit of the Independence National Historical Park; and

WHEREAS, the said Act provides also, "That the United States shall not thereby assume any responsibility to provide for the administration, care, or maintenance of said Mikveh Israel Cemetery;" and

WHEREAS, section 2 of the said Act provides that it shall become effective if and when the Mikveh Israel Congregation, through its duly authorized representatives, has executed an agreement in terms and conditions satisfactory to the Secretary of the Interior, providing for the continuing administration, care and maintenance, without expense to the United States, of the Mikveh Israel Cemetery; and

WHEREAS, the Kaal Kadosh Mickve Israel and the Mikveh Israel Congregation are one and the same; and

WHEREAS, the said Act further provides that upon execution of such agreement, the Secretary shall issue a notice declaring that said requirement has been met and that Mikveh Israel Cemetery is formally designated as a unit of the Independence National Historical Park;

NOW, THEREFORE, in consideration of the foregoing and the mutual promises herein expressed, the said parties have covenanted

and agreed, and by these presents do covenant and agree to and with each other, as follows:

ARTICLE 1. The Corporation does hereby agree for itself, its successors and assigns, that:

a. It will afford continuous administration, care, and maintenance of the Mikveh Israel Cemetery, without expense to the United States.

b. It will not erect, nor permit to be erected, any buildings on any portions of the grounds of the Mikveh Israel Cemetery without prior approval in writing by the Secretary.

c. It will consult with the National Park Service regarding any interpretive program instituted for the Cemetery.

d. It will confer with the National Park Service before permitting the erection or emplacement of any materially noticeable monument, marker, tablet, or other memorial in or upon any portion of the grounds of the Mikveh Israel Cemetery excepting that the rights of present and future burial lot holders or the Corporation to erect, repair, or replace tombstones in the Cemetery shall not be impaired.

e. It will permit the National Park Service to have the right of access to the Cemetery at reasonable times for purposes that are consistent with the Act of August 6, 1956, supra, and the objectives of the National Park Service for the Independence National Historical Park.

ARTICLE 2. The Secretary agrees, on behalf of the United States of America:

a. To issue a notice declaring that Mikveh Israel Cemetery is formally designated a unit of the Independence National Historical Park.

b. To exercise no function that would be inconsistent with the use of the Cemetery by the Corporation, including the holding of divine services in accordance with the canons, doctrine and discipline of the faith represented by the Corporation.

c. To confer with and advise the Corporation regarding any interpretive program the Corporation may institute for the Cemetery.

ARTICLE 3. It is mutually agreed, that:

a. It is the purpose of both parties to this agreement to preserve the integrity and to further the public appreciation of Mikveh Israel Cemetery, containing the graves of Haym Salomon and others associated with the Revolutionary War, and the early history of the United States.

b. Mikveh Israel Cemetery, subject to the covenants set forth herein shall remain the property of the Corporation, to be used by it for the purposes set forth in Article 2b. of this agreement.

c. Whenever in this agreement the Secretary is referred to, the term shall include him and his successors and their duly authorized representatives.

d. No member of, or delegate to, Congress, or Resident Commissioner, shall be admitted to any share or part of this contract, or to any benefit that may arise therefrom, but such restriction shall not be construed to extend to this contract if made with a corporation or company for its general benefit.

This agreement shall continue in effect until such time as the Congress enacts legislation inconsistent with its continuance or expressly providing for its termination. It may be amended from time to time by mutual agreement of the parties, provided that any such amendment shall not be inconsistent with or in violation of the Act of Congress approved August 6, 1956 (70 Stat. 1074).

IN WITNESS WHEREOF, the said parties have hereunto subscribed their names and affixed their seals (in quintuplicate) the day, month, and year aforesaid.

UNITED STATES OF AMERICA

Attest: (SGD) By: FRED A. SEATON 3/7/59
(SGD) WILLIAM I. HEINE Secretary of the Interior
Secretary

KAAL KADOSH MICKVE ISRAEL

(SGD) By: DAVID ARNES

Release No. 5 May 1959.

I, William I. Heine, do certify that I am Secretary of Kaal Kadosh Mickve Israel, also known as Mikveh Israel Congregation and I do further certify that the Board of Managers of the Congregation is its governing body and that at a meeting duly held on June 16, 1958, the following resolution was unanimously adopted, a quorum being present

RESOLVED, that the President and Secretary of the Congregation be and they hereby are authorized and directed to execute and deliver a certain agreement with the Secretary of the Interior concerning the Mikveh Israel Cemetery, such agreement to be in the form submitted on behalf of the Secretary of the Interior and exhibited to this meeting.

IN WITNESS WHEREOF, I have signed my name and affixed the seal of the Congregation this 20th day of June, 1958.

(SGD) WILLIAM I. HEINE
Secretary

SEAL

# APPENDIX C

## CURRENT CEMETERY CLOSURE LAWS

Historical Note

Source: New.

Library References

Cemeteries ⇐15.
C.J.S. Cemeteries § 23 et seq.

## CHAPTER 8

## REMOVAL AND REINTERMENT OF BODIES; ABANDONMENT

Section
8A:8–1. Application to cemetery companies, religious corporations and societies.
8A:8–2. Repealed.
8A:8–3. Removal of bodies and sale of lands; consents required; court order; procedure.
8A:8–4. Removal of bodies to other part of cemetery; court order; procedure.
8A:8–5. Sale of land in which person has right of burial; refund or replacement by alternative burial grounds.
8A:8–6. Lands donated for church purposes with reverter upon abandonment; removal and reinterment of bodies; consents; notice.

Library References

Dead Bodies ⇐1.
C.J.S. Dead Bodies § 2.

WESTLAW Electronic Research

See WESTLAW Electronic Research Guide following the Preface.

### 8A:8–1. Application to cemetery companies, religious corporations and societies

The provisions of this chapter shall have application to every cemetery company, religious corporation and religious society.

L.1971, c. 333, § 8A:8–1, eff. Dec. 1, 1971.

Historical Note

Source: New.

Library References

Cemeteries ⇐5.
Dead Bodies ⇐1.
C.J.S. Cemeteries § 5 et seq.
C.J.S. Dead Bodies § 2.

8A:8–2. Repealed by L.1973, c. 219, § 35, eff. Sept. 10, 1973

Historical Note

The repealed section, enacted by L.1971, c. 333, derived from R.S. 8:3–8, 8:3–9 amended by L.1953, c. 8, p. 66, § 8; and derived from L.1882, c. 25, §§ 1, 2, p. 28 [C.S. p. 4362, §§ 162, 163], related to removal and reinterment of bodies in cemeteries in incorporated municipalities.

8A:8–3. Removal of bodies and sale of lands; consents required; court order; procedure

The directors of any cemetery owning lands in which burials have been made may remove the bodies buried therein and sell such lands, or any part thereof. Before making such removal and sale the corporation shall obtain the consents in writing of the living owner or owners of the interment spaces and permits for burials in such lands, and the consents in writing of the living lineal descendants and widow or widower, if any, of the person or persons buried in such lands, or the part thereof sold. In addition to the foregoing, the corporation or society shall obtain the consent of the cemetery board in writing.

If the consents required cannot be obtained because the persons from whom they are required to be obtained cannot, upon diligent inquiry, be found, the corporation or society may apply to the Superior Court for an order for the sale thereof. The application shall show the name of the applying corporation, the location of the land sought to be sold, the names of all known persons owning plots or lots and permits for burials in such lands, and a description and map of the lands sought to be sold.

Upon proof of the facts set forth in the application, the Superior Court may make an order setting forth the nature of the application and the names of all owners of interment spaces and permits for burials in the lands sought to be sold who have not consented in writing to the sale, requiring them to show cause, at a time to be fixed by the court, why such lands should not be sold. A notice of such order shall be published in a newspaper designated by such court, for 4 successive weeks, or as the court shall direct.

At the time fixed in the order and notice, or upon such adjournment day as the Superior Court may fix, no objections in writing being made thereto or filed with such court previous thereto by the lineal descendants or widow or widower of the persons buried in such lands, such court may make an order authorizing the sale of the lands and the removal of any bodies buried therein.

L.1971, c. 333, § 8A:8–3, eff. Dec. 1, 1971. Amended by L.1973, c. 219, § 29, eff. Sept. 10, 1973.

Historical Note

Source: R.S. 8:3–8; 8:3–10; 8:3–11 to 8:3–13 amended by L.1953, c. 8, p. 67, §§ 9–11.

Prior Laws: L.1882, c. 25, § 1, p. 23 [C.S. p. 4362, § 162]. L.1895, c. 361, §§ 1, 2, pp. 734, 735, amended by L.1899, c. 97, § 1, p. 229 [C.S. p. 4363, §§ 164, 165].

The 1973 amendment substituted "interment spaces" for "burial plots or lots" in the first paragraph and for "plots or lots" in the third paragraph, and required the corporation or society obtain the consent of the cemetery board in writing.

Cross References

Interment and reinterment, regulation by boards of health, see § 26:6–36 et seq.
Removal of bodies from public burial grounds devoted to other uses, § 40:60–41.

Library References

Cemeteries ⇐5.
Dead Bodies ⇐5.
C.J.S. Cemeteries § 5 et seq.
C.J.S. Dead Bodies § 4 et seq.

## 8A:8–4. Removal of bodies to other part of cemetery; court order; procedure

When burials have been made in any cemetery, the Superior Court may make an order authorizing the directors to remove the bodies buried therein to another part of the lands owned by it. The court shall prescribe the notice to be given and the conditions, if any, of the granting of the order.

L.1971, c. 333, § 8A:8–4, eff. Dec. 1, 1971.

Historical Note

Source: R.S. 8:3–14 amended by L.1953, c. 8, p. 68, § 12.

Prior Laws: L.1895, c. 361, § 2, p. 735, amended by L.1899, c. 97, § 1, p. 229 [C.S. p. 4363, § 165].

Library References

Dead Bodies ⇐5.
C.J.S. Dead Bodies § 4 et seq.

## 8A:8–5. Sale of land in which person has right of burial; refund or replacement by alternative burial grounds

If any cemetery company or religious corporation or religious society owning or operating a cemetery sells any land in which any person has acquired a right of burial, the said company, corporation or society shall, at the discretion of the cemetery board, either refund to the party having such right, his heirs, executors or assigns, the amount paid therefor, with interest computed at the rate of 2% per annum from the date of payment, or shall convey to such party, his heirs, executors or assigns, an eligible plot or ground of equal size in burial grounds adjacent thereto, and shall pay all

cost and expense incurred in the removal of any bodies interred in the lands sought to be vacated and sold and the cost of properly reinterring the same.

L.1971, c. 333, § 8A:8–5, eff. Dec. 1, 1971.

Historical Note

Source: R.S. 8:3–16 amended by L.1953, c. 8, p. 68, § 13.

Prior Laws: L.1895, c. 361, § 3, p. 735, amended by L.1899, c. 97, § 2, p. 229 [C.S. p. 4363, § 166].

Library References

Cemeteries ⇐15.
C.J.S. Cemeteries § 23 et seq.

## 8A:8–6. Lands donated for church purposes with reverter upon abandonment; removal and reinterment of bodies; consents; notice

Where lands in any municipality in this State have been given or donated to a church organization for the use of burial and church purposes, upon condition that when the same shall cease to be used for church purposes they should revert to the original donor or his heirs, and the lands so given or donated have been abandoned and have ceased to be used for church purposes, and there have been no interments therein for 10 years, such lands shall be deemed to have been abandoned, and the church organization having custody or control thereof may, with the consent of the board of health of the municipality wherein they are situate, and the cemetery board, disinter and remove the bodies interred therein to some other suitable burial grounds or cemetery to be provided by the church organization.

Notice of the intended removal shall be published in at least two newspapers published and circulating in the municipality where the abandoned burial grounds are situate, for 4 weeks, at least once in each week, prior to the intended removal.

L.1971, c. 333, § 8A:8–6, eff. Dec. 1, 1971.

Historical Note

Source: R.S. 8:3–17.

Prior Laws: L.1902, c. 69, §§ 1, 2, p. 234 [C.S. p. 4365, §§ 170, 171].

Library References

Cemeteries ⇐14.
C.J.S. Cemeteries § 22.

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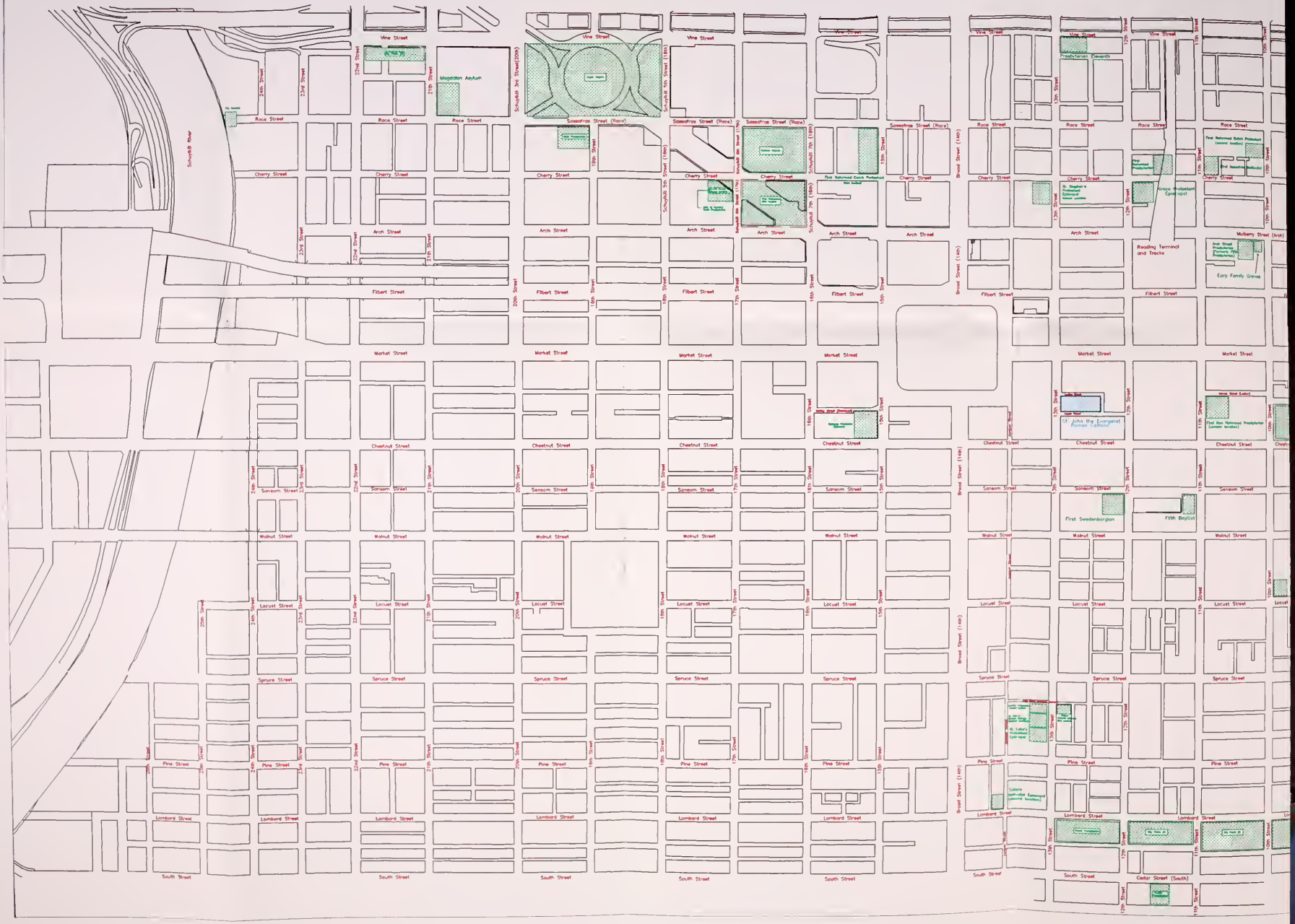
Vine Street
Race Street
Cherry Street
Arch Street
Fibert Street
Market Street
Chestnut Street
Sansom Street
Walnut Street
Locust Street
Spruce Street
Pine Street
Lombard Street
South Street
Cedar Street (South)
Schuylkill River
Sassafras Street (Race)
Broad Street (14th)
Schuylkill 3rd Street (20th)
Schuylkill 5th Street (18th)
Schuylkill 7th (16th)
Schuylkill 9th (14th)
Reading Terminal and Tracks
Ct John the Evangelist Roman Catholic
First Swedenborgian
Fifth Baptist
Presbyterian Eleventh
Grace Protestant Episcopal
Earp Family Graves

# PHILADELPHIA

## LANDSCAPES

## CEMETERY

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Existing Cemetery

Ancient Cemetery

Survey of Center City Cemeteries

University of Pennsylvania

Department of Historic Preservation

Master Thesis

August 12, 1996

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